

R Mackgucken.

T W O
ESSAYS:

The FIRST on

COURAGE,

The OTHER on

HONOUR.

L O N D O N :

Printed for, and sold by, *John Morphew* near
Stationers-Hall, MDCCXI.



Presented to the British Museum
by the Hon. the Secretary of State
for the Colonies

A
DIVINE and MORAL
ESSAY
ON
COURAGE,

ITS
Rise and Progreſs:

WITH
Some REFLECTIONS on the Cauſes
of *British* VALOUR, and more
peculiar REMARKS on the Victory
at RAMILLIES.

—Proinde Omnia Magno
*Nunc ceſſa turbare metu, atque extollere vires
Gentis bis Victæ, contra premere arma Britanni.*
Virg. Æneid. Lib. xi.
In Audaces non eſt Audacia tuta.
Ovid. Met. Lib. xx.

By JOHN MACKQUEEN, Miniſter of
St. Mary's in the Town and Port of Dover.

LONDON, Printed: And ſold by J. Morphew,
near Stationers-Hall. 1707.

COURAGE



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TO THE
RIGHT HONOURABLE
GEORGE

Earl of *Orkney*, Viscount
Kirkwall, Baron *Degmont*, Knight
of the Most Ancient and Noble
Order of the *Thistle*, Lieutenant-
General of Her Majesty's Forces,
and Colonel of the Royal Regi-
ment of the Foot.

My LORD,

Considering the Affinity the Subject of
this Treatise bears to Your Excel-
lency, I was not long in Suspence
where to fix my Eye for a Patron:
Whom could I choose fitter, than so Glorious an
Example of Fortitude and Valour?

A 2

Your

The Epistle Dedicatory.

Your Transcendent Share in these Wonderful Victories, which strike Europe with Astonishment, will justify my Choice to all Men of Condition. It is well known the Finishing Stroke which consummated that at Blenheim, was owing to Your Great Courage and Profound Conduct; and You Commanded in Chief the Right Wing at Ramillies: Your Signal Bravery in these Places, with Your other distinguishing Qualities, have raised Your Reputation every where among Men of Worth, and riveted You in the Esteem of the most Celebrated General now in the World.

The Duke
of Marlbo.
rough.

And tho' Your very Name struck Terror into those Enemies You inclosed and subdued at Blenheim, yet at the same very Time they were affected with Reverence; and it did not a little alleviate their Calamity, when they heard and came to know they were Conquered by the Nephew of that Earl of Dunbarton who was several Years one of the Principal Generals of France; to whom the Credit of their former Successes was in no small degree due; whose Polite Address at Court procured him a Conspicuous Character from the most considerable Persons for Birth and Breeding; whose Valiant Actions in the Camp preserves his Memory, still flourishing among these his Contemporary General Commanders
yet

The Epistle Dedicatory.

yet surviving ; who, when upon Solemn Occasions they recount their Champions, place him in the First Rank, mention him with such Affection and Esteem, that we may well conclude his Noble Atchievements shall be transmitted to Posterity with their deserved, never-fading Elogies.

It is some Mitigation of the Misfortune of Gallant Soldiers, when they are fairly overcome by Men of Honour and Valour. The Prince of the Roman Poets solaced the Son of King Mezentius, whose Courage he magnified with high Encomiums a little before, upon this Account, that he fell by no meaner Instrument than the Hand of his Heroe.

Hoc tamen incoelix miseram solabere Mortem, *Virg. lib. 10.*
Æneæ Magni dextrâ cadis.

Altho' the World admire these more than ordinary Exploits You in so singular a manner promoted, yet who ever knows Your Illustrious Descent, will not wonder at Your Part in their Accomplishment : Since, what else than mighty, unusual Effects of Prowess can be expected from a Person that is the Off-spring of a long Race of Victorious Heroes, who, according to our Historians, have signalized themselves above others by a Mar-
tial

The Epistle Dedicatory.

tial Genius for Military Undertakings? For none ever ventured on them with more Resolution, behaved themselves in them with more daring Boldness, or came off with more lasting Glory.

It is the strange Surprise of Grand Events out of the Common Road, and Ignorance of their Original Causes, which fill Mens Minds with amusing Speculations: And tho' we may be puzzled with the former, yet we are not to seek for the latter, when we call to mind how congenial Courage is to Your Blood; whether we consider it issuing from the Magnanimous Hamiltons, or the Ever-renowned Douglasses: These, your Celebrated Ancestors, made Fights their Recreation, and Triumphs their Diversion.

Duke Hamilton the one Grandfather, the Marquis of Douglass the other.

It is obvious in our Chronicles, that these Two Surmounting Families have been the Springs of the Redoubted Leaders of our Armies, the Strenuous Asserters of our Liberties, the Faithful Supporters of the Crown, and the Indefatigable Champions of their Country's Honour and Glory. And, I believe, few or none of the Ancient or Modern Nobility of that Kingdom have made any great Figure in the State or Field, who bore not their Names, or did not Quarter their Coat of Arms.

The

The Epistle Dedicatory.

The Memorials of Your most Noble Family, set forth by one of the most Florid Authors of this or any other Age, and the History of the Douglasses long since publish'd, in which we find, according to their Motto, they first enter'd the Field, and came last out of it, when their King's Concern or their Country's Interest required, raise what I say above all Doubt and Contradiction.

Dr. Burnet
Bishop of
Sarum.

But, without mentioning any Advantage by Your High Extraction, You have, by a Generous Emulation to resemble Your Famous Progenitors in Worthy and Heroick Deeds, trac'd their Steps, improv'd the Stock of Honour they have left You, and laid a new, firm Basis for Your own Immortal Renown: You have reflected Lustre to their Ensigns, repayed with Interest the Dignity of Your Birth, illuminated their Memories with Increase of Splendor: You make the present Age Proclaimers of their and Your Praises, and oblige Posterity to revive with Care and Esteem the Remembrance of their Valiant Feats, and Your own Extraordinary Merit; which makes a more peculiar Difference betwixt You and many Candidates of Fame, than either Your Lofty Pedigree, Your Splendid Quality, or Your Eminent Command.

Long

The Epistle Dedicatory.

*Sic tua pro-
cessus habeat
fortuna pe-
rennes. Ovid.*

*Long may Your Lordship wear these Laurels
wherewith You are justly Crown'd; long may a
Favourable Providence prosper all Your Brave
Enterprizes; long may You continue Serviceable
to our most Gracious Queen, Formidable to Your
Enemies, Comfortable to Your Noble Relations.
This none wishes with more Cordial Affection,
and Profound Respect, than,*

My LORD,

Your Excellency's

Most Humble and

Most Faithful Servant,

John Mackqueen.

2 S A M. X. 12.

Be of good Courage, and let us play the Men for our People, and for the Cities of our God; and the Lord do that which seemeth him good.

AMong all the noble Qualities which adorn Mankind, there is none more Excellent in it self, more Illustrious in the Eyes of others, or more Beneficial to the World, than Courage or Valour: None that more universally strike the Mind with Admiration, or more forcibly ravishes the Heart with Affection; not only among them of Honour, Form, or Rank, - but those who move in the highest Sphere, - even Kings and Princes, Orators and Philosophers. The Treasuries of Emperors are too narrow to proportion a Reward to its Worth; the highest Titles of Honour which Sovereigns can bestow on Favourites, are too low to advance its Reputation; the witty Inventions, the florid Expressions, the towring Meta-
B
phors

phors of eloquent Declamers, the fine Schemes, the rational Deductions, the extolling Elogies of them of greatest Sense and Literature, fall Short of the intrinsic Dignity, the external, yet innate, Lustre, and their own Sentiments of the Merit of this Virtue.

You cannot expect then from me, exact Justice to the Splendour of a Theme which dazzled the Eyes, tack'd the Tongues, crippled, if not nonpluss'd the Fancy of the most graceful Pleaders the famous Writers of former or later Date. But altho' great Beauties cannot be painted to the Life, nor eminent Actions magnified according to their true height, which may excuse any Disproportion in the Description of the great Achievement we are this Day to remember, or any Defect in the Encomiums bestowed on those Noble Patriots, whose Bravery occasioned this joyful Solemnity: Yet, may there some Miniature of the one be drawn, and a Mirror for the other be framed, wherein though the Graces of the one, and the Glories of the other, cannot be seen in their Perfection; yet so much of them may be represented, as may affect the Gazers on the one with some fervorous Transports, and
Charm

Charm the Considerers of the other with pleasant Amusements.

It is well enough known, the most florid Orators have complained of being choaked with Plenty, like Lamps over-stock'd with Oil, rather than starved with the Penury of their Subject: Now, although I dare not assume to my self any share of this Character, yet I may apply their Fate in this Particular, and freely confess, I cannot adjust Words of Energy or Force, suitable to the Worth of this glorious Action, which the present Age can never sufficiently Praise; and Posterity will Admire, sooner than Believe or Imitate.

*Inopem me
Copia fecit.*

Therefore, without any other Apology, I'll draw from the Words of the Text such Lineaments and Stroaks, as may concernedly touch you with Thanks to God, who endued our Forces with Conduct and Courage to consummate the Victory we are now to remember; and withall, I'll say something which may raise your Esteem and Love to those brave Warriors, who were eminent Instruments in God's Hand to accomplish the Wonders they performed.

The Words, you see, are an Exhortation to that Virtue I have been all this while speaking of. I will not take up any of your Time

(for I see it may be short enough for what I have prepared, though long enough, I doubt, for the Patience of some) in discoursing of the Context, or the Occasion on which they were spoke, further than to tell you, here were two Armies in the Field ready to fall on; as accordingly they did.

The Words are *Joab's* short and pithy Advice to his Brother *Abishai*; they were both Captain-Generals of *David's* Army; and we have this Day Two Brothers Generals, the *Duke of Marlborough*, and his Brother *Lieutenant-General Churchill*: And who knows but the *Heroick Duke* bespoke his Valiant Brother in the Words of the Text? Or if it was not so, I am sure they both practised it, and that is the best Comment or Paraphrase I can give you on it.

The Words run on these Two; First, *a Pathetick Exhortation, Be of good Courage, and let us play the Men, &c.* The Second is an Humble Resignation of the whole Affair, of themselves, and of their Success unto God's Hands; *And the Lord do that which seemeth him good.* They would not prescribe to God, nor ascribe any thing to their own Courage, though they thought it was necessary for them in order to their good Success.

Their

2 Their Resignation to God, and their Confidence in him, was no Let or Hinderance to the rousing up their Courage, exciting their Valour, and behaving Manfully; they must be Courageous, otherwise they cannot be Victorious.

God's proposing either Eternal or Temporal Salvation, does not loose us from our Duty, in order to obtain the one or the other. Many Conflicts we must be engaged in, and we had need of Fortitude to bear up, and stand it out: For God will not work Miracles for us, either in the one or the other Case, without we second his Providence with our Forwardness. Spiritual Mercies require Spiritual Duties; and Temporal Blessings call for Corporal and Civil Offices. God's Care of us is no Pillow for our Negligence; we must not refer all to God, without some Reserve for our Industry: To slacken our Activity or Vigilance, in expectation God will do Wonders for us, is such a piece of presumptuous Boldness, as his Power will not uphold: And though the Divine Goodness helps Impotency upon some Emergents, when there are no Means at all, or but very weak ones; yet it will not prostitute it self, to prosper our faint Essays in Cases which challenge

challenge Courage and Resolution: Therefore well does *Joab* stir up his own, his Brother's, and the whole Army's Spirits, in the Words, *Be of good Courage, and let us play the Men.*

This is an ordinary Scripture Phrase, *Let us play the Men*, to excite Men to valorous, gallant Enterprises: And *1 Sam. ch. 4. and v. 9.* they double the Phrase with a little Variation, *Let us quit our selves like Men.* And there is no way to testify this, or act the manly Part, but by Valour and Courage.

Now concerning Courage, which is the Burthen of the Text, and the Day too, I will enquire, *1st*, What it is: *2dly*, What are its Springs, or whence it flows: *3dly*, I'll give some particular Stroaks, relating to the Courage by which our Forces gained the Victory we now Celebrate.

First then, what it is. There are some sublime Subjects which are better described by Negatives, and we come sooner to know what they are, by denying them to be what the World take them to be; and vindicating them from the false Appearances to which some Persons fasten their Names, by reason
of

of some seeming Similitude in little Instances they bear; and Courage is one of these.

Courage is not a sudden Ebullition of our Natural Heat, a warm Emotion of our Cholerick Spirits, or a transient Commotion of our Blood; it is not a rugged surly Knitting of our Eye-brows, threatening Thraſonical Words, a rash lifting up of our Hands, or a fierce violent hurry of our Humours upon some flight Emergents: It is not the Exercise of an imperious, insolent Power, and going on in domineering, hectoring Language, whereby Persons care not to defy Heaven, and dishonour God by horrid Oaths, Curses, and Blasphemies; which they add, to give Authority to their Commands: These are such false Blazes, as the World, which is easily deluded with shews, takes for solid Lights: These have no more just Resemblance to true Courage, than glaring Meteors have to fix'd shining Stars, or painted Roses to true ones.

But it is a right, sound, solid, strong, constant Temper of Mind, which hunts out Dangers, looks upon them at a distance with longing Desire to grapple with them, is ashamed to tarry till they come, meets them more than half way, leaps with Joy to embrace them,

*Fortitudo est
Scientia pe-
riculorum ex-
cipiendorum,
repellendo-
rum & pro-
vocandorum.
Sen. Bern.
lib. 2. cap.
34.*

them, and masters them in the End: Goes on with an uniform Steadiness of Heart against all Shocks from dreadful and surprising Accidents.

And this kind of Courage has monopolized the Name of *Virtue* among the *Latins*; for by a peculiarity it is stiled, *Virtus*, in *Classick Authors*. And scarcely can you meet with it in some of them, but Fortitude or Valour is the Principal, if not the sole Signification thereof; as if other Excellencies did not Merit to share with it in this Denomination: And it is remarkable, that in old *English Writers*, and to this very Day in Discourse, even among Men of Condition, it is called *Manhood*: And you see, the very Text to this purpose says, *Let us play the Men*, as if this were the *Character* which distinguishes us from other *Animals*; and that it carries a particular Emphasis with it in Reference to this Kingdom is plain, as if the Essence or predominant Quality of an *English-man* were founded in Courage, that this is the hereditary Property of the Nation to be *Brave*; and he scarcely deserves the Name of an *English-man*, that is Dastardly and Effeminate: And to this, I may transfer what is told of *Alexander the Macedonian Emperor*, who meeting with a
Soldier

Soldier named *Alexander*, charged him to change his Name, or live up to it in signaling himself in all valorous Exploits. And so must we Renounce our Country, or not Disgrace it and our selves by doing mean, little things: This is more pardonable in Persons of another Climate, than in any Inhabitants of our Soil, no less Fertile of Stout Men than of other necessary Productions.

In short, a Man of Valour, as our Text would have him, *Let us play the Men*, must march, and go on among all the cruel Instruments and frightful Circumstances of apparent, and, as one would think, unavoidable Death, undauntedly, with a stately, ~~pace~~, serene Countenance, and a stout Heart; as if he were making a Pastime of Dangers, a May-game of Terrors; as if he counted hard Trials and fierce Skirmishes but his Play-fellows: He must advance, though it be in all probability to be wallowed in his Blood, as that he were to roul himself in Jessamine and Roses: He accosts his Enemies with a Sprightliness, corrected with a stay'd Grandeur of Air, with a Sweetness tinged with some Sternness, as if nothing, though never so dreadful, could disorder the Sedateness of his Visage, nor yet pall the Spark-

C

lings

lings of his great Soul in the pleasant Vibrations of his Eyes: His Voice is clear, and his Speech even, all his Actions managed with a compos'd Frame, and graceful Deportment: And for all the Mixture of different Qualities, which seem to meet in this Description; yet are they so happily blended together, that they adorn all the Parts of his Behaviour with a decent, agreeable Variety.

I have seen, I have seen, a Commanding Officer, at the Head of his Forces, put in a sanguine Temper by the Beat of the Drum, his Limbs put in a vigorous Motion by the Martial Sound of a Musical Instrument, his Body on a sudden raised to an erected Posture, his Nostrils expanded with a generous Breathing, his Eyes sparkling, his Arms extended, his Face very bold and daring; you would perceive, as it were, a lively Flame dilating his Spirits, his Spirits caprioling in his Blood, his Blood dancing in his Veins, his Veins swelled with a Masculine Ferment, and all like to burst through a brave Impatience, to fall on the Enemy.

After this rude Draught of this transcendent Virtue, let me now enquire into the Originals of it, whence it is that generous
Souls

Souls are animated to do such numerous and mighty Feats.

First; *Love*, the Sovereign of all the Passions, and the Queen Regent of all the Virtues, is wont to inspire Persons with Courage and Resolution to enterprize and atchieve great Matters. Where this is predominant, it is not easily frightened with Dangers, or check'd with Difficulties; it is not stopp'd with Opposition, nor diverted with Discouragements: These are but Trials of its Strength, Proofs of its Sincerity, and Occasions of its Conquests. When Fortitude is impregnated with Love, what Improbabilities, I had almost said Impossibilities, shall it not attempt, if not accomplish; either of these singly or separately taken, do Wonders; but in Conjunction, as some Planets, they produce extraordinary Events. It is with this, Fortitude shines with most Brightness, acts with most Vigour, and triumphs with most Glory. Is it not strange, how a little silly feeble Hen, or a soft, timorous, weak Mother, possess'd with Love, are raised to perform Things in a manner above the Sphere of their Activity and Condition! How will they repel, with the Hazard of their Lives, the violent Assaults of Enemies,

betwixt whom and them there is near as great a Disproportion, as betwixt a Lion and a Lamb, a Giant and a Dwarf? Have you never seen a poor Hen cluck her Chicks, to gather them under her Wings from the Fury of the Kite, or other Birds of Prey? Have you not observed her to raise her Bristles or Feathers, extend her Neck, fly in the Face of a Mastiff for her Brood? Have you never heard of a tender hearted Mother run on Pikes and Swords, imploy her sweet Tongue and soft Hands, lift up her Voice like a Trumpet, stretch out her fair Arms, as a Defence, to receive the bloody Blows, by which a cruel Soldier aimed at her sucking Infant that hung at her Breast, and drew as many Drops of Affection from her Heart, as of Nourishment from her Paps? If a natural Instinct in the one, and a humane Passion in the other, do all this, what may not an affectionate Concern for our Sovereign and Country, for a publick Benefit, for the Relief of Friends, and our own Safety, which is annexed to the Preservation of our Allies; what will not Love to all these engage brave Men to be Stout and Valiant, *to play the Men*, as the Text runs?

As

As Love in general is very apt to beget Courage, so if you consider it as terminating upon Fame, under this Specification it has excited Persons Valour to do mighty Things : Therefore, in the Second place, let a generous Ambition after a high Reputation or desire of Fame be reckon'd, and justly too, as one of the most considerable Springs of magnanimous Deeds. What mighty Things have Persons possess'd with this been provok'd to perform !

It is true, Worldly Wretches and the Muck-worms of the Earth are affected with Wealth, and leave no Stone unturn'd to compass it ; *Beaux* and *Bullies*, sensual Belly-gods, drudge after Pleasure : These are Baits for Vulgar Capacities, and the inferior sort of Mankind ; but Fame is the Fuel of Nobles, the Flame of Princes, and the Food of Heroes. This has the greatest Ascendant over brave Minds ; it shines most in the clearest Heads, and stretches out the strongest Hands : Other Desires and Machinations, other Projects and Pursuits, shrink back at its first Out-setting, quit the Field, and stoop to its Power. Fame is the Spur to Valour, the Whetstone of Courage, the Mother of Arts, the Nurse of Sciences, the Founder of Empires, the Framers
of

of Governments, the Spring of all the glorious Actions which astonish'd the World with Wonder, adorn'd it with Beauty, or enrich'd it with Advantage.

The Passion after it, is predominant in some of all Professions: This quickens the Soldier's Courage, the Scholar's Diligence, and the Artist's Industry: This makes a Martial Man march boldly in the Face of Death, seek Glory and Renown on the Point of Spears, the Edge of Swords, and snatch them out of the Mouths of Cannons: This makes the Student digest many a tedious Hour, pass several weary Nights and Days with restless Thoughts, broken Sleeps, and hungry Commons: It makes ingenious Mechanics venture on diverse knotty, unweildy pieces of Work; in contriving and carrying on of which, they waste their Strength, they rack their Wits, and often shipwarck their Estates: It is more peculiarly the Spring and Period of the great Exploits of renown'd Heroes; the *Alpha* and *Omega* of the various and beneficial Contrivances of fine Virtuoso's: That eminent General who so nobly contemn'd the Riches and Spoils of the Enemy, and contented himself with the Honour of the Victory, was indebted to the
Power

Power of this Passion for his Conquest, Contempt, and Content, at once, Three different Streams, issuing from the same Fountain's Head.

Now great Obstructions in our Way, strange Trials, astonishing Dangers, extraordinary Difficulties, are the proper Elements of Fortitude, and the peculiar Occasions of Fame and Triumph; the Files of Valour, the Baits of Courage, and the Seeds of long-lasting Glory. It is grappling with these, and subduing them, which made Men be admir'd for Heroes while they lived, and ador'd for Gods when they died. Brave Men slip through the World in peaceful Days without Observation, as if they were asleep, if not dead; which made a great Person say, Without his Prowess had been put to Trial in the Field, there had been no great Difference betwixt him and his Groom; and he had pass'd to Eternity as insensibly as his Footman, without making any greater Figure in the World.

The most difficult Virtues or Actions are the most glorious; the most painful are the most beautiful; they have Charms which surmount the Thorns and Prickles which environ them: All the Dangers which surround them

Nil præclarum sine periculo.

Ardua per præcepta gloria vadat iter,

Hæc tora quis nosse si fœlix Troja fuisset.

Ovid. Trist. Lib. 4. El. 3.

them are like Eclipses to the Sun, or Shades to Pictures, which in a little time make the Rays of the one more luminous, and the Lineaments of the other more lively.

Brave Men are as much raised above small Trials, as trifling Enjoyments; they are not mollified with common Delights, nor mortified with ordinary Distresses. An Eagle stoops not to pursue Flies; Princes care not for the Diversion of Peasants: Grandees have other Work than rearing of Maypoles; and Heroes are for grand Affairs. They look with Disdain on these Mediocrities which dazle vulgar Eyes; their Spirits are high, their Capacities large, their Strength solid and lasting, their Confidence proportionable, and their Aims transcendent above any Object that is not illustrious and sublime: Their Hope is not fed with mean Acquisitions, their Love is not fastned to inferior Beauties, nor their Courage lavish'd on sorry Combatants: They value themselves, know their own Worth more than to prostitute themselves to unequal Matches.

This naturally leads me to a Third Cause of Persons Courage; that is, The just Opinion they have of their own Skill and Expertness in handling their Weapons. A Man

may

may be strongly acted with Love and Zeal to an Interest, may be swell'd with Desire of Fame, yet fall short of promoting the one, or obtaining the other, for want of Ability and Dexterity to compass them ; but when these Three concur, he is transported to noble Feats, and is not easily disheartned. Even a born Coward by Nature is made bold by the Confidence the expedite weilding of his Arms is apt to beget in him ; while he that is a Bungler, as to the cunning Management of his Military Instruments, shrinks for Fear at the Appearance, much more at the Approach, of a more skilful Assailant : The one will laugh at these Trials, and make a Pastime of the Dangers and Terrors which fright a less approv'd Adversary.

Persons Courage rises or falls according to the Apprehension they have of their own Vigor and Capacity : It is true, if this be larger than they have Ballast, it may over-set them, and precipitate them unto Attempts which have more of Foolhardiness than true Valor ; but if it spread not more amply than the Stock or Root will bear, like Lovers, it will think nothing invincible to its Diligence and Assiduity. Persons without Sense or Belief of their Sufficiency en-

D ter

ter diffidently upon any Action, if it be but ordinary Conversation; their Words freeze betwixt their Lips, their Reasonings are frigid and confused, their Countenances blush, their Tongues falter, and nothing they say or do goes off with Grace or Decorum.

He that has but a low, slight Opinion of his own Parts, will never essay any great or generous Enterprize; Fear of not succeeding, through Distrust of his own Ability, raiseth such Obstacles as blunt his Spirits, stifle all brave Resolutions, enervate his manly Endeavours; or if he venture to engage the Enemy, he sets on but coldly, and soon gives over: While greater Assurance of his own Fitness, by whetting him to a more vigorous Assault, might have secured him the Victory; especially when he is egg'd on by a firm Persuasion of the Justice of his Cause: Which leads me regularly to a Fourth Spring of the Virtue I am all this time discoursing about.

O how much does this animate Persons to Acts of Valour and Gallantry! This puts Boldness in their Looks, Joy in their Hearts, Strength in their Hands, and Steadiness in their Steps; so that they begin briskly, this cheers them to go on wonderfully, and comforts them in the Conclusion unspeakably. When
our

our Appetite to fight receives its Directions from Reason's Board, and is calculated to maintain Right, and promote what is Just and Honest, then Men undertake with Boldness, proceed with Assurance, and expect, how formidable soever the Enemy may be for Power or Policy, that Heaven, which is set against Injustice and Oppression, is in a manner engaged to protect the Virtuous, to prosper lawful and generous Enterprizes with its benign Influences; upon which they can go freely to the Throne of Grace for Assistance, and rely upon the Divine Providence for Concurrence.

*Causa jubet
melior Superos
sperare secun-
dos. Lucan.
lib. 7. v. 349.*

Whereas if People be apprehensive of the Unjustice of the Cause they espouse, they are discourag'd before-hand, advance with misgiving Thoughts; the Spectres of their own timorous Imaginations make them either flee or fall before their Enemies accost them: And if they escape from Death when they are worsted, they are dash'd with Shame, and confounded with Sadness; they are fill'd with guilty, anxious Perplexities, and a late, unsatisfying Repentance, for acting so contrary to Reason and Honesty: While they who are perswaded of the Integrity of their Ways, and the Rectitude of the Methods

by which they pursue their Designs, begin with a vigorous Activity, which grows on them in the Progress, and in the End crowns them with Success: And if they should miss this, as there are a Thousand Accidents incident to defeat the best-laid Projects and most warrantable Undertakings, which the most penetrating Understanding cannot foresee, nor the greatest humane Power or Prudence prevent; yet they bear up themselves with this, That although God for his own wise Ends may disappoint them, yet he is not displeased with them nor their Cause: And this is a happy Antidote against the vexatious Reflections which guilty Consciences rack Men with, upon the Miscarriages of perverse Intentions and sinister Practices.

The Queen, and her Ministry who advis'd her to enter into this War, serve no Ends of Avarice or Ambition: Her Majesty is led by Compassion toward the Distressed, by a generous Inclination to assist the Injur'd to their Right, to relieve and to reinstate our Neighbours in their ancient Liberties and Privileges; or shall I say any Succours, or Aid by Men and Money given the *House of Austria*, is a piece of laudable Policy in our Governors for our own Safety and Interest: And

And while they repel the French Attacks therefrom, they stop the Execution of mischievous Designs against our selves; it is but extinguishing betimes the Flames of Fire which are like to burn our Neighbour's House, in order to path the Way toward our Conflagration; it is but raising a Ram pier against the Inundation of that Sea, which if it first overflow our Allies, may terminate in our drowning: And who may not easily be convinced of our Obligation to weaken the Power, and cut short the Arms of so incroaching and implacable an Enemy?

When Valour is excited by Reason and Consideration, to maintain and promote what is Just and Honest, we may expect the more happy and comfortable Issue. Even to Conquer in an unjust Manner, by sinister Artifices, impregnated with Fraud, more than true Military Policy or Prowess, subjects the Victor to that Adversary, whom he could not subdue without being beholden to treacherous Intrigues. It is observable, Creatures feeble by Nature, are more wily and crafty, as Apes and Foxes; but it derogates from the Grandeur of a Hero's Glory, to have more of the Fox than the

Γερ. ὁ ἄνθρωπος
γινώσκ. ἀνδρ.
τὴν λόγ. δια-
τ. καλόν.
Arist. Caput.
Mag. Mor.

the Lion: The Renown that rises to Men of Honour from true Valour, is Illustrious and Lasting, while whatever is compass'd by Craft is clouded with Ignominy, and dash'd with Shame: To award which from them, the *Romans*, upon their taking *Tarentum* by the Perfidiousness of the *Brutii*, were precipitated to Cruelty against them, thinking it a great Diminution to the Credit of that Action, if the World should come to the Knowledge of their being Masters of it by any other Method than true Courage and Gallantry.

Brutii quoque multi interfecti seu per errorem seu vetere in eos insito odio seu ad proditionis famam, ut vi potius atque armis captum Tarentum videretur, extinguendam. Livius Dec. 3. lib. 7.

If War be raised upon illegal Pretences, prosecuted by sordid Methods, and for worse Ends; let Mens Successes be never so great, let their Fame spread never so far, let them be extoll'd to the Skies by flattering Orators, or mercenary Poets, let them subdue as many Provinces as they invade, master all the Cities they besiege, and defeat all the Armies they face against; they resemble more successful Robbers and fortunate Pyrates, than deserve the Name of Heroes and Conquerors: St. Paul insinuates no less, *And if a Man also strive for Masteries, yet is he not crowned, except he strive lawfully.*

2 Tim. 2. 5.

Which

Which if he do, he may well hope for Success; which I may reckon, in the *Fifth* place, no mean Principle of Courage. Indeed, a Person acted by Love, transported with Desire of Glory, inabled with Skill and Strength, encouraged with the Justice of his Cause, may well expect the Best: And even this Expectation shall make him Bold and Daring; it is a Spur to Activity in the Beginning, a Whetstone to Valour in the Progress, and the Support of Constancy to the very End of brave Enterprizes. All the other Causes I have enumerated, which set Men on work would flag, were they not animated by Hope; for as covetous as Men are of Honour and Fame, for as strong an Appetite to conquer, possess the Hearts of Great Heroes, yet could not these influence them to rush on extraordinary Dangers, if Hope of Success did not quicken them; whatever is Generous in Nature, whatever is illustrious in the Eyes of the World, or Glorious in the Issue, owe their Rise, Progress, and Consummation, to the Force and Charms of this Passion.

An Instance of this we have in the Brave *Alexander*, who reserved this to himself instead of all his Patrimonial Estate; who, when

when he had distributed to his Soldiers what was left him by the King his Father, being ask'd what he kept for himself? Answered, *Hope*: And we know he made not hereby the worse Bargain; in this he acted as became himself, more like a Monarch than a Merchant: Yet in this he resembled some fortunate Traders, (though the *Insuring-Office* was not set up in his Days) who become Rich by ensuring what they have not.

Hope ministers to brave Soldiers the delicious Prospect of a Victory they have not yet obtained; and tho' the Foresight they have of it, is not separated from some Squint-looks at the Difficulties in the Way or End, yet it makes such small reckoning of them, that it is not retarded, muchless overwhelm'd by them; these rather sharpen their Courage, sweeten their Toil, and encrease the Glory of their Success.

Now join these *Five* I have named together, they concur to the Production of a *Sixth* effectual Cause of Courage, and that is, a generous Emulation, than which nothing has a stronger Influence on brave Spirits, to attempt and accomplish some considerable Exploits: Envy has some Similitude to this generous Passion, but it is far distant from

from it; for that is properly a Mixture of Grief and Hatred, which terminates with Dislike upon another's Perfections; because we cannot reach them: While this is a happy recoiling of these Passions on our selves, with Liking and Esteem of the Excellencies we spy in others, in order to provoke us to aspire to come near, if not to equal or exceed them, by a zealous Imitation: So that Grief, and some Twitches of Dislike, if not of Hatred at our selves, Love, Esteem, and Hope, contribute to the perfecting this Emulation. Love and Esteem towards the Virtues of others, are its Parent; Grief and Dislike at our own Short-comings, its Nourishment after Conception; and Hope its Midwife, to bring to light that Energy and Industry which concur to its Composition.

It was this Emulation made *Themistocles* ingenious to his own Disquiet, in order to advance his Glory: The Representation he made to himself of *Miltiades* Valour, robb'd him of his Nights Rest and Days Quiet, push'd him on to share with him in Fame by Imitation of his Bravery. It was this rais'd *Achilles* out of his Grave, or exhibited his Ghost to the Great *Alexander*, and egg'd him on to pursue his Renown by Conquests and Triumphs.

Triumphs. In like manner *Cæsar* framed such a Mirror of the *Macedonian* Monarch's Worth in his own Imagination, as acted the same Part on his magnanimous Soul.

What made all these, and other Worthies of later Date, relish Sweetness in all their Toils, place Pleasure in all their Pains, acquire Honour and Immortality by their short living and couragious dying, but a noble Emulation of the glorious Actions of their heroick Predecessors?

What are these Examples of Champions and their Atchievements, who flourish'd in former Ages, but Incentives to Courage unto others? that, by begetting a gallant Emulation in them to perform some great Matters out of the common Road, they might be set up as Precedents to Posterity, as well as those were made Patterns to them.

Ordinary Instances or Common Copies may meet with this Entertainment, and produce the like Effect; but when the Height of some prodigious Feats exceed the Reach, their Splendor dazle the Sight, and their immense Glory stagger the Belief of present Eye-witnesses, how shall they quite mortifie the Faith of future Ages! What shall we think the most emulous Candidates of Fame among

among Posterity can do any thing else, than silently admire, profoundly adore, rather than presumptuously venture to emulate the unspeakable, unimitable Transactions which we this Day commemorate?

What shall we, or what can we say of them, but that as great Lights darken our Eyes, great Sounds deafen our Ears, great Prodigies confound our Senses; so as to the glorious Exploits formerly at *Blenheim*, and now at *Ramillies*, what can we declare concerning them, but that as they puzzle our Reason, they'll weaken the Credit of History with them that come after, and extinguish their Emulation? Even when they are transmitted in their natural and naked Representation, without their aggrandizing Circumstances, but so accounted, they surpass the Modesty of *Pulpit Politicness*, and the bold Hyperboles of the acuteſt Wits: The pompous Eloquence of the exacteſt Orators, the enthuſiaſtick Raptures of the moſt inſpir'd Poets, are but a cold way of deſcribing or illustrating them.

Therefore I'll forbear deſcantiſg on Actions which I cannot ſufficiently magnifie, reſerving ſome Hints relating to this laſt Victory, to the Cloſe of this Diſcourſe; and

assign, in the last place, a *Seventh Cause of Courage*, and a stronger, a better, and a more noble Original of it than any of the former; and that is, *Religion and Righteousness*.

This inspires Men with the truest Valour and Magnanimity imaginable: The other Springs of Courage I have named may meet and produce this Virtue in Pagans and Heathens; but this is the Peculiar of Men enlighten'd with true Faith, and acted by a pure Conscience; which separates them from the Crowd of Worldly Warriors, raises their Hearts, and strengthens their Hands, for more valiant Feats than any of the former Principles, or all them conjunctly are able to do.

That invincible Firmness of Spirit which the *Stoicks* and *Epicureans* sought to attain to by their Moral Precepts, can be found nowhere but in the Practice of Piety and Religion. We have greater Examples of Fortitude and Heroick Gallantry in *Job* and *David*, in *Sampson*, *Deborah* and *Judith*, in the glorious Company of the Apostles, the goodly Fellowship of the Prophets, the noble Army of Martyrs, the honourable Society of Confessors; who planted the Church by their Pains, watched it by their Prayers, water'd

it with their Tears, and satned it with their Blood; than can be found among the greatest Students of their Philosophy, or the strict Observers of their Morality. These glimmering Notions which they had of the supreme Felicity, the greatest Support of Hope, and Excitement to Courage, were too soft and effeminate to animate Persons with vigorous and masculine Sentiments in the midst of Adversity. And for that magnificent Boast of the *Sage of Epicurus*, that even in *Phalaris's* Bull, or in a Caldron of scalding Lead, he would cry out, He was at ease! was never accounted, in the Opinion of the truly Judicious, but for a vain-glorious, extravagant Rhodomantado. Piety has made more famous Champions than any we find in the Region of Romances; or the Fabulous Legends of the *Trojan* or *Grecian* Warriors.

Yea, and those of the Female Sex, whose tender Age, delicate Complexion, weak Constitution, and nice way of Education, might excuse their Pusillanimity; even Virgins and Matrons, with undaunted Boldness, with stout Hearts under mild Looks and serene Countenances, with swift Feet and soft Hands, attack'd Lions and Tigers, ran to Stakes with

with greater Speed than others flie to Crowns, grasped their Torments as if they were Beds of Roses: They choos'd to be tortur'd on Scaffolds, rather than carels'd upon Thrones; to be the Fuel of Flames, than the Darlings of Princes, with whom they might have liv'd in Pleasure, swim'd in Plenty, dy'd in Honour, and left of their Issue to inherit the Courts of *Cæsars*, and king it over the World. You will not parallel me such heroick Courage in the great *Nimrods* of the World, or the Champions of *Rome*. It is Piety and Righteousness which makes a Man *bold as a Lion*: This will enable a Man to look Flames in the Face, Lions in the Face, Railers in the Face, Slanderers in the Face, Devils in the Face, yea, which is more, God himself in the Face, with a holy Confidence, with great, yet humble Assurance.

But methinks I hear some mutter at the Hearing of this, that Piety and a great Sense of Religion are not the Companions of War. Let it be so, that those do not always meet; yet we are sure they are not incompatible. I grant that there are scarce any Things more opposite to the Christian Life, than the Inchantments of the Court, and the Temptations of the Camp: But as
we

we meet with soft Roses among sharp Thorns, sweet Berries in barren Heaths, smooth Pearls in craggy Rocks; and as there are some robust Bodies proof against noisome Climates and infectious Air, so there are Instances upon Record, in divine and humane Story, of many who'd retain their Integrity and Virtue amidst the Blandishments of the one, and the Enticements of the other.

Religion has its Favourers and Followers, its Lovers and Admirers every where, in the Camp as well as the Cloister, in the Court as well as the Church. Piety and War are not inconsistent; Devotion may keep Quarters in a Soldier's Tent. The Military Profession has afforded as illustrious Examples of Virtue, yea as eminent Saints, as many other Vocations. We find in the Gospel and Ecclesiastical History some of this Employment, no less renown'd for their Goodness than others of more peaceable Occupations. What think you of the Centurion in the Gospel? What a transcendent Elogy does the Saviour of the World, the most competent Umpire of Mens Worth, bestow upon him, when he said, *He had not found so great Faith, no not in Israel!* This was not the Verdict of an *Ignoramus Jury*, of partial Affection

Luke 7. 9.

etion, or mistaken Judgment, but of one who knew the inward Springs, the hidden Ends, as well as the outward Motions of Men.

Mat. 27. 52.

Did not a Soldier become a remarkable Confessor for Christ, when his Followers shrunk, his Disciples fainted, the *Jews* mocked and derided him? The noble Army of Martyrs, the honourable Society of Confessors, were not without some of the Military Profession in their Front and Rear. You'll find a *Sebastian* in the Head of *Dioclesian's* Troops disputing for Precedency with some resolute Christians, who should first have the Honour of Martyrdom. *Hormisdas*, for Constancy in the Christian Faith, is degraded by the *Persian* Monarch from being General of his Forces to be the Keeper of his Camels; yet would not change his Religion to exchange his Disgrace, or quit his Piety to recover his Post.

Eusebius.

I will not wade any farther for Instances to prove the happy Agreement of Religion and Zeal for its Interest, with the Qualities of those who follow the Court or Camp: It would take up too much of your Time to speak largely of *Gideon* and *Barak*, of *Sampson* and *Jephtha*, *David* and his *Worthies*, of all those who have allied the Divine Graces
with

with the Moral Virtues of the Military Profession. There are who can unite the Piety of a Divine with the Policy of a Statesman, the Devotion of a Regular with the Debonairness of a Courtier, the Meekness of a Lady with the Boldness of a Lion, the Gallantry of a Soldier with the Charity of a Christian. Religion does not soften the Undauntedness of their Temper, or rebate the Vigor of their Resolution; nor does their Valour impair their Affection to Divine Worship, or abate the Fervor of their Prayers, make their Confessions less humble, their Devotion more austere, or their Behavior morose : No, no, their Conversation bears all the Characters, not only of a Courteous and Civil, but likewise of a Religious and Virtuous Education; who, amidst all the Punctilio's of Honour they so much stand upon, and vie with others about, have Consciences tender of a sinful as well as a cowardly Action; who avoid all Appearances of Evil, and giving Offence unto God, or Disrespect to his Laws: They place no Courage in daring God, or braving the Devil; nor do they count it a despicable piece of Timorousness, to dread the Judge of all the World, to fear Hell, or flee from Dam-

* * * F nation ;

nation ; they esteem there is more of Foolhardiness than of Valour, of raging Madness than of true Gallantry, in sporting with sinful Occasions, dallying with spiritual Dangers, playing with what may consign them to infernal Flames, or in an over-venturous marching near the Precipice of everlasting Burnings.

You see then, Religion can sort with every State : And as St. Peter said at the Conversion of another famous *Centurion* than him whom I have already named, *Of a Truth*
 Acts 10. 33. *God is no Respector of Persons ; but in every Nation, (so I may say in every Profession, in every Occupation,) He that feareth God, and worketh Righteousness, is accepted of him.* The Camp has furnish'd Champions no less valiant for God and his Cause, than they have been for their King and Country. Religion is not so narrow or morose, but it may adapt and suit it self to the several Circumstances and Imployments of Humane Life, accommodate it self to every Condition : It can lodge under a Searlet or Purple Robe, as well as lurk under a ~~Cloth~~ or Hair-Shirt ; it can enter and tarry in a Soldier's Tent, as well as an Anchorit's Cell. There are Devout Courtiers and Godly Centurions, who lead

1 Rowle

lead a Life of Conscience in Palaces of Pleasure, afford Examples of Abstinence amidst the Incentives of a full Table, are Patterns of a real Humility in their greatest Magnificence, while a Crowd of Attendants with bare Heads and bended Knees flock about them: They retain pure Hands and mild Hearts, maugre all the Provocations to Cruelty, and Temptations to Violence, which surround them: Their frequent rough warlike Exercises remove not Piety from their Souls, Humanity from their Hearts, Tenderness from their Breasts, Compassion from their Nature, or Civility from their Manners.

—Virtutibus
ille
Fortunam
domuit, nun-
quamque
levantibus
alie intumuit
rebus; Sed
mens cir-
cumflua luxu
noverat in-
tactum vitio
servare vi-
gorem.
Claud. de
Probrini &
Olyb. Conf.

Well then, while we meet with such favoury Lillies among Briars, such dainty Flowers among Thistles, when we see such Virtue and Goodness kept alive amidst such an Army of Temptations and Difficulties; may we not admire the Divine Bounty, and magnifie the Energy of his Grace, that selects Souls brought up in the Tumults of War, to make them Examples of Piety and Patterns of the best Morality: He makes them hear his still Voice amidst the Clashes of Swords, the Sounds of Trumpets, and Roaring of Cannons: He mollifies their

Hearts amidst the Cruelties of the Camp ; He preserves them pure amidst infectious Air, honest amidst Troops of contrary Provocations, that batter and rush in daily upon them. *These, these*, O Omnipotent Jesus ! are the miraculous Effects of thy universal Love ; *these, these*, are the victorious Trophies of thy irresistible Grace ; *these, these*, are the singular Master-pieces of thy absolute Power ; *these, these*, are the stupendous Triumphs of thy infinite Glory.

Now these *Seven* Causes I have named have a mighty Influence to beget Courage in Men, but they have a general Extent upon some of all Regions and Climates. There are Three other Springs of this Heroick Virtue, to which we of this Island have a peculiar Claim ; and it is the less Wonder we exceed others in Bravery, since as these I have mentioned seem to have more of a Persuasive than Physical Efficacy : These I am now come to speak of, have a natural Causality this way, which is in it self more cogent, and becomes doubly so, when improved by the generous Principles of the best Religion and Morality ; of whose Impressions our Souls are as capable as our Blood is of Flame and Activity ; and when both

concur

concur together, it is not strange, though from such a Conjunction, there issue a Race of Heroes.

First, Then there is a certain natural Constitution of Body, which contributes to make some more Courageous than others. Those in Northern Climates have more robust Bodies, more plenty of Blood, are more inured to toil; all which make them more audacious against Dangers, and more patient of Fatigue and Trouble: While the Inhabitants of the Southern Parts of the World have frequently more Cunning than Courage, more Subtilty than Strength. The Heat of the Air dissipates that of the Body, exsiccates or dries up their Blood, the Vehicle and Nourishment of these active Spirits, which inflame us with Boldness and Valour. And indeed the Conquerors of these warmer Countries have no great Difficulty to enslave the Nations they subdue, to chain them to their Footstool, and keep them in Ignorance of the Sweets of Liberty, and of the Advantages of a Freeborn People. *Lucan*, who in this seems to be a good *Naturalist*, as well as a good *Poet* or *Historian*, attributes the victorious Successes of some
unto

unto the great Assistance the Northern Bands
ministed to their Armies.

Lucan. lib.
8. v. 363.

*Omnis in Arctoïs populus quicunque pruinis
Nascitur, indomitus bellis, & Martis amator.
Quicquid ad Eoos tractus Mandique teporem
Labitur, emollit gentes clementia Cæli.
Illic & laxas vestes, & fluxa virorum
Velamenta vides.*

The Power, Glory, and Honour of Kingdoms, consist in the Multitude of valiant and stout Men; and howsoever it is commonly said, Money is the Sinews of War, Men of strong Arms and stout Hearts will get Money where it is to be had; and Money without Men of Courage and Gallantry to defend it, becomes a Spoil to him that has the keenest Sword, and ablest Hands.

It is remarkable, the Beasts and Birds of some Countries are more daring than those of the same kind in other Places; and these of our Kingdom exceed those of our Neighbours in Quantity and Strength; and why may not the Temper of our Air and Soil have the same distinguishing Influence on our Inhabitants as to warlike Feats, who are even from their Cradle inured to such manly

ly Exercises, as may prove a previous Preparation of them for Military Encounters: And I know not but the desuetude of these among our Youth in Towns, and Yeomanry in the Country, to what they were formerly, has superinduced much of that Softness and Bluntness, which of late Years (though now shaken off) has seized on some of them: However, blessed be God, we are not destitute of many sturdy Youths up and down the several Parishes of these Kingdoms, who, when trained up by Discipline and Art, are able to cope with any the best modell'd Army in *Europe*; so they have, and to their immortal Praise, defeated them twice by a more natural Piece of Valour, than is to be found in most Regions of *Christendom*.

Now, although this Consideration reach to the whole Kingdom or Island; yet I do not deny, but whatever Disadvantage some Climates carry along with them, as to the peculiar Constitutions of Mens Bodies, there is no Defect this way so inseparably annexed to Persons, but Industry and Discipline, Exercise and Custom, may supply; therefore there are few or no Nations without some brave and gallant Men: And although Wit be not the Predominant of the *Swissers*,
nor

nor Courage of the *Neapolitans*; yet the first have not been without their *Sophies*, nor the latter without their *Champions*.

Yet, notwithstanding of what is said on this Head, I imagine Men of all Countries are indebted for their Valour to a Generosity of Spirit, more than to the Temper of the Soil, or the Strength of their Limbs. Courage reigns in the Heart, tho it works with the Hand: It has the Head for its Palace, the Soul for its Parent, the Body for its Nurse and Instrument, the Field for its Theatre. A brave Mind in a durable Body is a happy Match, to endure Trials, attack Dangers, and repel Assaults: God and Nature has bestowed both upon the Inhabitants of these Lands; and these receive no small Improvement from our way of Breeding and Living, which I reckon in the second Place does not a little contribute to make our People excel other Kingdoms in Boldness and Gallantry.

Our Children are initiated with a free way of Education, which keeps pace with them as they pass through the several Stages of their Time in our Schools, and there is a great deal of frankness and honest Freedom allowed to accompany them as they proceed in

in Years: This ingenuous Method or Treatment allures them without Force or Violence to pursue their Studies with Delight; it makes them go on sprightly and chearful in the Prosecution of the several Occupations they aim at; expands and dilates their Spirits, begets in them generous and noble Designs, enlarges their Capacity for all the Parts of Polite Learning, and all Gentleman-like Employments; it inspires them early with great Expectations, which growing up as they advance in Years, becomes congenial to them, and have a rational as well as a natural Influence to make them Resolute and Couragious when they come to Maturity, and to spur them to go on undauntedly upon very hazardous Enterprises, and to come off with Glory.

While the servile Way, the immoderate Corrections, the severe Threatnings used in other Places in the World, by imperious, insulting Masters, strike Terror into the tender Nature of their young Ones, especially if nobly Descended, as affects them with such Pusillanimity, which does not easily wear off; they are nipp'd in the very Bud, their Spirits cramp'd at their very first setting out, and so soon cow'd unto Littleness
 G and

and Silliness, which tyrannizes over them so long, that in the prime of their Age, when they are, or at least should be ripe for manly Actions, they retain such a smack of the first timorous Impressions, as make them very unfit for any Exercises of Valour or Chivalry.

And if the insolent Authority of tyrannous little Tutors have an unhappy Tendency to blunt and dull the Spirits of Persons, while Novices in such a Degree, much more will this dastardly Temper increase on them, if, when emerging from their Pupillage upon their settl'd Age and Application to Business, they fall under an Arbitrary Power and Tyrannical Government, this quite effeminates their Hearts, enervates their Strength, stifles all generous Inclinations, precludes the justly aspiring Motions; with which, under a more auspicious Administration of Affairs, they might be carried to brave Attempts.

Now, whatever may be said in behalf of any strict Animadversion the Superintendents of Youth exercise, considering the ordinary frequent Licentiousness of that part of our Life, requires more Curb than Indulgence; but when they are fit for Military Service, or any other considerable Employ,

ploy, to have their Spirits then enthrall'd under domineering Governors, who make their Will a Law, their Pleasure the Standard of their Actings, and their Humour the Measure of their Subjects Rights: This is to pass from a less to a worse Degree of Slavery; this is indeed to escape from under the *Ferula's* of Children, to be torn with *Thornes* and *Briers* like the Men of *Succoth*,^{Judges 8. 16.} or with the *Israelites* to exchange *Whips* for *Scorpions*, under an insulting outrageous *Rhehoboam*, whose rough severe Treatment, through the Counsel of his Green Heads, lost him Ten Tribes of his Kingdom.

Such Hardships are very like to pervert Persons Dispositions, and make them real Cowards through Fear, or behave so through Hatred, which may carry them so far, as rather undergo the Ignominy of Flinching, than fight stoutly for such arrogant Masters; or they may be transported out of very Revenge to join against such, with any who can help them to shake off the Yoke of their Tyranny and Oppression.

It is the less strange that Persons of such hardy Constitutions, assisted by a generous Education, inured to Liberty under the Protection of such a happy Administration of

Affairs, as we enjoy, should brave Dangers, bear up stoutly against Trials, and in the end master them by true Valour : Let then this, in the Third Place, be reckon'd as a great Incentive to the Courage of our Soldiers, the great Liberty our well-temper'd Government maintains and cherishes among all Ranks and Degrees of Inhabitants.

Liberty is the great Darling of Mankind, the Passion we have for this is most predominant to obtain and preserve it ; we Sacrifice whatsoever is Precious and Dear to us : The more we advance in Knowledge when Men, the more sensible we are of the Advantages which attend, and we carry the stronger Appetite after it, which makes the undue Restraints laid on it fret and gall us to that degree, that scarce any Instrument or Opportunity can come wrong to us, whereby we may emancipate our selves therefrom, and be revenged on them who rob us of so rich a Jewel.

What will not a Person forego ? What will he scruple to do to recover and maintain it ? He had rather die for, or with, than live without it ; the very Name is charming, no Force can extirpate its Value from our Breasts, no Time can extinguish its Loss ; no
nor

nor any thing, though never so Meritorious, can preponderate the Amiffion of it; a Palace would be no better than a Prison without it, and Heaven it self would have fewer Candidates, if the Affurance of the freedom of blessed Souls in these Mansions of Glory did not allure them; and whatever Prince or Potentate oppresses People in this Point, let his Life be never so regular, his Conversation never so affable, his Judgment never so just in other things, his Liberality never so conspicuous, yet all will not compensate the Ruin of Liberty in their Esteem: While a zealous Defender of this, tho' faulty in many Circumstances or Actions, has the Hearts and ~~Prise~~ of his Subjects open, their Hands ready at Command; they reverence such a Sovereign's Person with Fear and Love, obey his Words as Laws, run at his Beck, and fight at his Call.

It is this which sweetens the Enjoyment of our Friends, the Fruition of our Comforts; it is this promotes the Advancement of Trade, the Improvement of Arts; it is the great Excitement to Industry, the Encouragement to Virtue; who would be at any Pains for outward Accommodations or inward Accomplishments, if he did not expect

power

pect the free Use of the one, and Exercise of the other, to benefit himself and his Friends thereby. It is the Cement of Peace, and Safeguard of the established Religion: What needs you disturb the Government which Protects you in your Freedom, or disquiet your Neighbour with your Opinion, who is well confirmed in his own, and does not grudge you the Toleration of yours?

Liberty, to all these Ends and Purposes, was never any where better grounded at first upon a surer Foot, than by the Legal Constitution of these Nations; nor since better guarded in any Kingdom in *Europe* by several Sanctions provided to that effect. Our Monarchy is its best Bulwark, ~~for~~ when that was tumbled, it fell Victim with it. And it is secured from Encroachment from the Throne, how great soever be the Power there lodged, by Concessions ingrossed into our Rights, so as nothing can be added to make the Sovereign more Glorious, or the Subject more Happy; for the Prerogative of the one, and Privilege of the other, the Authority of the one, and the Liberty of the other, are like Stones in an Arch, mutually assisting towards the Support of the beautiful Fabrick of Church and State. I cannot

cannot forget what the Great and Noble Earl of *Strafford*, who fell a Sacrifice for defending his King's Honour, and his Country's Liberty, said in his Answer to his Impeachment, and is very pat to what I am on: "All the Strings of this Government
 "and Monarchy have been so perfectly
 "tuned through the Skill and Attention of
 "our Forefathers, that if you wind any of
 "them higher, or let them lower, you shall
 "infallibly interrupt the sweet Accord that
 "ought to be entertained betwixt King and
 "People. It is no wonder Persons are bold
 "and daring to do any thing in Defence of
 "a rich Country, a good Government, and
 "a free People.

We possess without Fear what our Parents, or Friends, hath bequeath'd or assigned us. We enjoy with safety what we earn by our honest Industry, and we can convey to our Posterity our legal Purchases, without dreading any Infringment of their Title by Arbitrary Fetches; we can delight our selves, and others too, with the plentiful Use of the Creature-Comforts and Conveniencies of Life we have virtuously acquired; we can quietly satisfy our Appetites, and welcome our Friends to a liberal Share of
 well-

well-furnish'd Tables, without the trouble of free-quarter'd Soldiers rapaciously snatching our Commons, and pulling their Morfels from our Wives and Childrens Mouths; we can sit down under our own Arbours, Houses, be they Cottages, Halls, or Palaces, without fearful Expectation of any rugged Ruffians, to deprive us of the Fruit of the Sweat of our own Brows, or the Effects of our own Labour and Improvements; we live securely under a happy Establishment without Tyranny and Oppression, in a Nation where the People obey their Governors, and the Governors the Laws, which are a stop to the domineering Absoluteness of Men in Power, a Fence to our Properties, and a Barrier to the presumptuous Intentions of illegal Men, of what Quality soever. Now whatever you may think of these Advantages I have named, and plainly asserted, yet they are such, that, I believe, few or no Kingdoms in the World do at this time partake of in the large Measure and liberal Manner as we have them, considering the present Juncture of Affairs; and I question not but this has, and will make our *Islands Nurseries* of brave Men, *Seminaries* of expert Warriors, *Academies* of noble

ble Champions, who will stand up for their own Liberties, fight it out to preserve or restore the like to their Allies and Confederate Neighbours.

And there want not some peculiar Circumstances relating to the Occasion of the happy Solemnity of this Day, which may inhance the Victory of it, raise our Praises higher to God for the same, increase our Affection and Esteem of our Forces, and strengthen our Faith in the Almighty for such future Successes. This is what I promised in the Third Place to speak to, and so I shall with some Strokes to this purpose put a Period to this Essay on Courage.

Let it then be considered in the *First* Place, That the Vigilance and Valour of our Enemies found neither our Army was secure, or unprepared; and though it intended not to engage so soon, because our Auxiliary Forces were not come up, yet the Alacrity with which our Men ran to embrace the bold furious Onset of the Enemy, shews they had a generous Impatience to encounter them, and longed for the Opportunity of Conflict.

Had our Forces come up, been united, and our whole Strength compleat; had all
H
our

our General Officers concerted Matters, and laid down Methods for attacking the Enemy, or receiving their Assault; it might have ministred our People great Expectation of probable, if not unavoidable Success, as the likely Result of mature Deliberation; but without these Advantages we engaged them: The ready Presence of Mind, which always attend our General Commanders, supplied these; the suddenness of the Enemy's Approach, put neither their Thoughts in Confusion, nor our Forces in Disorder; the quickness of Apprehension in our Leaders, and the promptitude of Action in their Followers, then on the Spot, may make the Conduct of our Heroes to be admired, and our Armies Courage to be applauded; *Sudden, fortuitous Occasions are the Triumphs of Wisdom, and the Trials of Valour.*

In subitis casibus ingenium & fortitudo & promptitudo & produnt & profunt. Liv.

Upon this follows that which, in the Second Place, may encourage us much, and add to the Joy of this Day; That our Victory was not stolen by Stratagem or Artifice, by Surprize or supine Negligence of our Adversaries, but by down-right Valour and Gallantry: And, to do Justice to the Bravery of our Foes, there was nothing wanting in their Commanders as to Direction, or in their

their Army as to Discipline and Action: Our Advantage over them was not the Effect of their Cowardice, for they behaved themselves like Men of Honour, and fought like Men of Courage; but that our Valour exceeded theirs, and God was pleased to second our Cause, and valiant Fighting.

Although Victories, obtained by Cunning and Policy, were among the *Laconians* and *Carthaginians* of equal Reputation with those compassed by Force and Power; yet the brave *Romans* thought those acquired by mere Dint of Sword, and the Enemy beaten in a fair manly Way, without Art or Circumvention, was more honourable, and less imputable to Chance: The Great *Alexander* said, He had rather repent of his bad Fortune, than be ashamed of surreptitious Success of his Arms; he thought this was a Diminution of his Reputation, and detracted from the Glory of his Atchievements.

Malo me Fortune peniteat, quam victoria pudeat.

It is certain, when Men fight Hand to Hand, Face to Face, and then Conquer or Overcome: This is more than when at distance, by some warlike Engines, they maul their Enemies; or, in the Retreat or Flight, wound or beat them down to the Ground. Upon this account, *Homer* magnifies the Va-

lour of both Grecians and Trojans, *Iliad.* *xx.*
ver. 3.

Φράξαντες δ' ἄρ' αὖτις ἐρείδε πορὶ πορύν,
 θελύμνω
 Ασπὶς ἄρ' αὖτις ἐρείδε πορὶ πορύν,
 ἀνέρα δ' ἀνὴρ.

*Munientes hastas hastis, clypeos clypeis densis,
 Clypeus atque clypeo hærebat, galea galeæ,
 viro vir.*

And the Prince of the *Latin* Poets, who owes
 his Flights of his *Æneids* no less to *Homer*,
 than he does the Flowings of his *Eclogues* to
Theocritus; extols *Mezentius's* Victory over
Orodes upon the same Score:

Æneid. lib.
 x. v. 732.

*Atque idem fugientem haud est dignatus
 Orodem*

*Sternere, nec jacta cæcum dare cuspide vulnus:
 Obvius, adversoque occurrit, seque viro vir
 Contulit, haud furto melior, sed fortibus armis.*

His Heart disdain'd to strike *Orodes* dead,
 Or, unseen, basely Wound him as he fled;
 But gaining first his Front, wheels round,
 and there

Bravely opposed himself to his Career:

And

And fighting Man to Man, would let him see
His Valour scorn'd both Odds and Policy.

It is the Honour of the Conquering side, that their Valour was put to Trial by a stout Opposition and noble Resistance. Where the Conflict is the more sharp, the Conquest is the more shining; and if it had not been bravely fought, the Victory had been the less splendid, and the Courage of our Men less conspicuous. It is the Price gives Value to the Commodity. Difficulty sets a Crown of Honour upon Courage, and Sufferings give Lustre to our Religion. To see our Soldiers wounded Heads wreathed about with Laurels; their honourable Scars fill'd up with their own Sweat in the Heat of Action, or with the Sand and Dust of their Enemies Heels; their valiant Arms fatigu'd with flourishing the Ensigns they snatch'd out of their brave Adversaries Hands; and the remaining Blood in their fresh Wounds retreating, to reserve it self for new Combats; and to hear some of them imploy their last Breath in praise of their Cause, in Zeal for their Sovereign, Encomiums of their Generals, and Elogies of the Gallantry of their dead or surviving Neighbours:

Who

*Non tibi laus,
armis victus
inermis erit.
Ovid. A-
mor. Lib. 1.
Eleg. 2.*

Who should envy Men of such firm and invincible Virtue, extraordinary Rewards, immortal Fame, or glorious Triumphs ?

But notwithstanding of all this, if our Forces, after all this good Success, did sit up indulging their Ease, and wantonly wallowing themselves in Delights, looking back with joyful Reflections on their prosperous Progress, without any Expectation or Pains to advance forward, or push on their good Fortune ; they might incur the Stain and Reproach of not knowing to Improve, as well as to Overcome : But their following what they had well begun, and making one Victory a Step to another, may, in the *Third* place, add to the Joy of this Day.

The Celerity of our Forces Advances is very wonderful ; the crowding of many great and brave Actions in a narrow Circumference of Time, to perform that in a small Period, the bare naked Relation of the Particulars whereof, in their just Light, may fill Volumes, and replenish the World with Admiration and Applause.

It is very remarkable, that though in the last War, the common Destiny of Fighting had given our Enemies two signal Victories, yet the Bravery of our Men stopp'd the
Course

Courſe of their Succeſs, clip'd the Wings of their good Fortune, hinder'd them from flying over the ſame Fields where they gained Honour, and ſo ſhut them up, that they were bridled from farther Proſecution: They languish'd after their good Luck, and were neceſſitated to court for and embrace Peace; as if our giving Ground were like the backward Steps of ſtrong and ſwift Runners, which they inſtantly double with Quickneſs and Speed, that they may make the higher and longer Leap.

The Buſineſs is, the Courage of us in Britain is not like the little ~~Flashes~~ of ſome light Animals, or the ſudden Blaze of Chips, or of ſome as eaſily extinguiſhable as combuſtible Materials: It is not like a high Colour in a Fit, or the hot Bruſh of a quick Action; but it is like the natural Circulation of the Blood in a ſound, healthy Conſtitution, or the Current of a rapid River, whoſe Stopping, or retrograde Motion, makes it break through the Veins of the Earth, or beat down all Obſtacles with more Force and Vigour. Our Men are agitated by the ſame Ardour in the Progreſs and Cloſe of the Fight, as they were inſpired with in the firſt Onſet. It's an old Remark on our Adverſaries,

friskings

ries, That none charge an Enemy more boldly; but a vigorous Opposition makes them soon flag, and turn remiss: While our Courage is more solid; we can receive their hot Assaults with an invincible Fortitude, a stayed Bravery; and tho' the Fury of the Assailants may make us give Ground, or tumble us off our Feet, we can rise like *Antæus*, who, by every Fall to the Earth his Adversary gave him, rose up with new Strength: We can rally again and again, make head against our Enemy; we are press'd into a more vigorous Resistance, push'd back to make the braver Advances, beaten unto more Courage; which argues our Metal to be more firm, than to be softened with every Heat, or broken with every Stroke.

All which, in the *Fourth* place, may encrease our Faith for the future, after new Successes. Victory, through the Blessing of God, is become as familiar to our Men as Fighting: The good Fortune they have had, encreases their Ardour for more: The pleasant Reflections they make on the Glory and Renown their great Actions have procured them, begets a generous Emulation to retain the Honour they have so dearly won, or outdo it by reiterated Acts of Valour; which

which sets their Spirits on edge, and adds Flame to their Blood for greater Undertakings.

Our Soldiers, blessed be God, are full of Hope: They consider their present Victories as Pawns of future Success. After such Experiments of Fighting, we can scarce think any Opposition insuperable to our Valour, or any Mountains immovable to our Faith. One Victory begets another, as one Needle, touch'd with the Adamant, attracts many. Why may not the Proof of Persons Courage in former Instances of Danger, in which they came off with Honour, add Wings to their Hope, and Vigour to their Attempts for more Conquests. The Memory of past Actions hearten us to farther Enterprizes. It was so in *David's* Case, when he went against *Goliath*: And *Scipio* could, by the Eloquence of his Tongue, as well as the Bravery of his Arm, raise the Valour of his Soldiers to a higher Pitch against their Enemies from this very Topick.

*Cum iis est
vobis pugnan-
dum, quos
priore bello
terra Mari-
que vicistis.
Liv.*

The Advantages our Men have acquir'd by their Valour, they follow to the full, and like a Torrent they bear down all Opposition; or as the Sea, when it hath broke the Banks, overflows all in its way: And as they enter
I speedily

speedily upon hard, difficult Enterprizes with great Assurance, so they have Constancy to go forward; and they'll renew their Diligence till Matters be brought to a good Period, and the due Improvement of all the desirable Consequences of our happy Success fully consummated. Why should they not sail so long as the Wind favours them? This is but to second Providence, to make use of the Assistance it offers us. For

Victory to Wise and Valiant Men is not always fortuitous: They quickly apprehend Opportunities, and take them by the Foretop: They help forward, by their Courage and Application, their good Fate; and perfect, by the Assiduity of their Pains, what a happy Occasion ministred beginning to: They do not imagine every one has *Galba's* Good Luck, to be courted by Fortune, to accept its Offers: They know *Speedy Execution is the Daughter of Valour, and the Mother of Good Success*; therefore they never remit that till to Morrow which should be done to Day: They know, that in War, more than in any Condition of Life, there is less retrieving past Opportunities. Many have lost great and glorious Advantages for want of Eye-sight to see, Heart-courage to embrace, or Strength of

of Hand to improve, some lucky but slipper-
 ry Occasions.

There are in no Affairs more sudden, sur-
 prizing Accidents, than in Matters of War;
 and consequently, timely to fit such Hits with
 Expedients, is the greatest Proof of solid
 Prudence, the most renown'd Triumph of a
 present Mind, the distinguishing Season of
 prompt Conduct and ready Courage: This

made *Hannibal* the Captain of Heroes; and
 all this was seen and put to Trial in the Glo-
 rious Action we this Day commemorate.

*In Hannibale
 plurimum
 Audacie ad
 Capeffenda
 pericula,
 plurimum
 consilii inter
 ipsa pericula
 erat. Liv.*

Now, considering many Circumstances,
 which to narrate shall be fitter for History
 than a Sermon, I may well say in short, That
 whatever a sound Judgment hath of Inven-
 tion, all that Industry hath of Application,
 all that Prudence hath of Conduct, or Cou-
 rage of Boldness, were display'd in carrying
 on the Victory of this Day.

In the Fifth place, It adds not a little to the
 Renown of our Success since the Beginning
 of the War, that we have not acted like those
 Physicians, who putting to their Help in the
 Declension of a Disease, weakned by the
 previous Applications of more skilful Artists,
 yet these last Comers carry away the Applause
 and Reward. No, no, this is not our Case:

But ~~after~~ ^{after} our Enemies many Years Experience, which has improv'd their Dexterity in Fighting; after many glorious Encounters, in which their Valour was whetted; after famous Victories, in which their Skill and Courage was no more tried, than animated to overcome: We made them lower their Topsails under the most favourable Winds, which might further their Advances; we have put a Stop to their prosperous Carriere in their most flourishing State, and in the very Ascendent of their Policy, by which they outwitted their Neighbours, and unexpectedly united *Spain* to their Strength, and the Gold of the *Indies* to their Cash. In this Elevation of their Grandeur, and fair Prospect of its Establishment, we have, through the Blessing of God, done that which may make their Power totter, and cause them to fall from the Height of their Greatness, and the Top of their Hopes.

Yet for all that is come and gone, we should not boast over the Misery of our Foes, scorn their Misfortune, laugh at their Calamity, or reproach them with Cowardice or Weakness; we may triumph in the Joy of our Success, without Expressions of vain Vaunting, Discoveries of ill Nature, or Effects of worse Manners.

ners. We have no Reason to disparage their Valour; we felt the Dint of it twice the last War: They have their Fortunate and Fatal Days; and their Courage has its Elevations and Remissions, its Ebbs and Floods, like that of other Nations.

But to draw near a Conclusion.

As Learned Scholars dispute for Truth, more than any Triumph over their Adversaries; so Brave Soldiers fight for Peace, rather than Victory: And when Providence crowns their Endeavours with Success against their Foes, they improve and employ whatever Advantage they acquire thereby, to dispose their Enemies to amicable Terms. Yet are we not so much in Love with Peace, but that we had rather undergo the Expences and Turmoil of War, than that the Valour of our Men should rust by a disgraceful Quiet, or dishonourable Ease. We are sure they had rather make way to a firm and honourable Peace by their victorious Swords, than sit up with a Sham Peace, or one of Glass, fair, but brittle; which I think the last was no more.

Our Zeal, blessed be God, is level'd to promote the Common Felicity of *Europe*, and the Prosperity of our Friendly Neighbours;

bours, to set Limits to the Exorbitant Power
 of *France*, which I hope will suffer Abate-
 ment with the impairing their Affairs in
Spain. It is more than probable, that if the
 Gold and Silver of the *Indies* shall be diver-
 ted from falling under the *French* Manage-
 ment, their Hope will soon sink upon the
 Removal of this Support: And altho' we
 have Power and Means to prosecute our
 good Fortune, and spread our Conquests;
 yet our Prosperity does not elate us to keep
 the War on foot; and for as successfully as
 the Current of our Victories run through
 God's Blessing, we can give over for the Ge-
 neral Good, when the Common Enemy
 (whom no Bands of Publick Concord hath
 hitherto kept within Bounds) shall stand to
 Articles of Ancient Treaties, abandon his
 Unjust Pretences, and quit his Violent Posses-
 sions.

And tho' there be a fair Way path'd to-
 ward this, by the happy Success of our For-
 ces, yet my Wishes are stronger than my Ex-
 pectation of the War's being quickly at an
 End; I fear we may endure some more
 Throws and Pangs before our Delivery: I
 doubt it will take a longer Time before the
 Shades be dispersed, the Clouds dissolved,
 and

and the Impediments removed, which interrupt the fair Sunshine of that Tranquillity and Felicity we pursue. Some robust Patients are not wrought upon or heal'd by the first or second Dose: Scarcely any thing considerable in Grace or Nature arrive very soon to Perfection; the most precious Metals, sturdy Oaks, the strongest Animals, finest Fruit, are longest coming to Maturity. A glorious Palace is not finish'd in a short time: And altho' God Almighty can begin and perfect his Works in a trice, yet is he often content to perform and accomplish them by Degrees. The neatest Engines of Art, and the most curious Productions of Nature, the best Models of Policy or Morality, jump not into their *acme* or Height in an Instant: The Actions of free Agents, to which so many different Heads and Hands concur, must admit Leisure and Patience to concert the Manner, compleat the Matter, and rear up the Props on which an Honourable and a Lasting Peace may stand, and be firmly established. *That God, to whom the Issues of War belong, who has the Hearts of the Sovereigns of the World in his Hand, may dispose in his own Good Time Things to this*
Happy

Happy Conclusion; as it is all **Honest Mens**
Desire, so Let it be our **Hearty Prayer** to the
God of Comfort and Peace: To whom be **Glory,**
Honour, and Praise, from henceforth and for
ever. Amen. 21 JA 50

FINIS

AN
ESSAY
ON
HONOUR.

Do thou worthily in Ephratah, and be famous in Bethlehem. Ruth IV. 11.

Ἡ δὲ Εὐγένεια παρ' ἐχθροῖς οἰκοὶ πῖμος. Ἐπὶ δὲ π Βελπίης εἰκὸς τῆς ἐκ Βελπονῶν : Εὐγένεια γάρ ἐπ' αὐτῇ γυνὴ ἀρετῇ. Arist. l. 6. Politic.

Arripuit, traxitque virum fax mentis honestæ
Gloria.—— *Silius Italicus.*

———Tu sola animos, mentemque peruris
Gloria.—— *Valerius Flaccus, Lib. I. Argonaut.*

Hos gloria tulit honores. *Petronius.*

By JOHN MACKQUEEN, M. A.
*Minister of St. Mary's in the Town and Port
of Dover, and Chaplain to the Earl of Dor-
set and Middlesex, Lord-Warden, &c. of
the Cinque-Ports.*

L O N D O N :
Printed for the Author. MDCCXI.



TO THE
RIGHT HONOURABLE
LIONEL,

Earl of *Dorset* and *Middlesex*, Con-
stable of *Dover-Castle*, Lord-War-
den, Chancellor, and Admiral of
the *Cinque-Ports*.

My LORD,

IT is a Demonstration of Heaven's graci-
ous Aspect in signal Manner to these
Kingdoms, when we have a Sovereign of
such discerning and steady Judgment, that
the Marks of Honour she bestows, are conferr'd

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upon such noble Persons, whose eminent Qualities justify Her Majesty's prudent Choice, adorn their illustrious Character, and add Splendour to their own ancient Pedigree.

These Things hit in your Advancement to the great and honourable Post you are in, which those of the Blood-Royal have sometimes filled, and consequently must needs be a Dignity of the highest Rank, and therefore not to be disposed to any, but them of proportionable Excellencies.

Dum pro-
avos ata-
volque re-
fers, &
Nomina
magna.
Martial.
Lib. 5.

Nunc
magna re-
ferio facta
Patrum
laudes.
Virg. Æ-
neid. X.

These who consider you abstractly in your self, without any Relation to your great Ancestors, cannot but highly esteem your vast Abilities: Yet when they look back to your high Descent from the famous Sackvills, or the ever-valiant Comptons, they are less surprised at your Eminency in them, because they are so Hereditary: And it necessarily follows, they should less envy your deserved Promotion, to which the great Services of your glorious Predecessors, and your own shining Virtues, give you so just a Title.

You

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You need no other Tutor for Literature, than your Thrice Noble Father, that great Exemplar of Eloquence, and all other Parts of ingenious Learning, which, with many other singular Perfections, were derived to him with his Blood: For, as My Lord Clarendon says, his Father was a Person beautiful, graceful and vigorous, of a Wit pleasing, sparkling and sublime; in all which you are their genuine lively Pourtraiture, and true Successor.

If you trace back, you'll find Patterns of sound Policy and other laudable Practices among your own celebrated Progenitors: Your Great Great Grandfather, Kinsman and Favourite of one of the best of Queens, who was the Oracle of the Council-Board in their grave Debates, the Ornament of the Court for Magnificence and Splendour, the Delight of the Country for Hospitality and facetious Conversation, the Miracle of that Age for noble Elocution, bright Fitness of Expression, Strength of Reason in Writing and Speaking, by which he convinced Men of Sense, Honour and Understanding, and bended them to the Side or Cause he espoused.

Lord Buck-
hurst, Treas-
urer in
Queen Eli-
zabeth
and King
James's
Reign.

The Epistle Dedicatory.

An Hospi-
tal for One
and Thirty
poor Per-
sons at
East-Grin-
sted in the
County of
Suffex, and
endowed it
with 330 l.
per An-
num.

The great Estate which, by the Blessing of God, upon the good Management of your Ancestors, has continued for some Ages in your illustrious Family, was not all expended in noble Hospitality : Tho' this has been its Peculiar; but a Part of it has run in liberal Distributions of Piety and Charity, of which the Treasurer's Son left an ample Monument still extant. All which shew, that Frugality, sumptuous Living, and splendid Beneficence for pious charitable Uses, may well consort and lodge together ; and truly there is nothing more Noble and God-like, than an Ability or Power to do Good, joined with a propense Will to the same. An august Soul, and an opulent flourishing Condition, is a Conjunction destin'd by Heaven for extraordinary Effects ; this has been, and I hope shall persevere the distinguishing Character of your ever-renowned noble House.

Lionel
Cranfield
Earl of
Middlesex,
Treasurer
in King
James's
Reign.

Your other Great Grandfather, to whom the Character of Fabritius without any wresting is due : That it was as easy to stop the Sun in its Course, as remove that noble Roman from his Integrity. This appeared in the Earl of Middlesex's maintaining his Ground and unbyass'd Steadiness for the King's Interest, against the frequent Solicitations of a noble Ally, and a

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great Favourite, who like a mighty Torrent carried all before him. These, in very ticklish Times, managed the most difficult Part of the Government. You need go no where else, than to your own famous Predecessors for sufficient Fomenters of a generous Emulation, after all high Attainments and noble Deeds; nor had they any other Rewards in the several Reigns in which they made such conspicuous Figures, than what was the just Recompence of their Sufficiency for, and Fidelity in their grand Employs.

The Duke
of Bucking-
ham.

And while I mention your renowned Progenitors, why should I omit your other Great Grandfather, whose Encomium for remarkable Valour, and singular Loyalty, shall never wear out of Date: He with his Four Sons (the other Two through Nonage not capable then to carry Arms) espoused the distressed Interest of his Sovereign and Country, supported it by his Courage in his Life, by his Constancy and Gallantry at his Death. He did not, as the Earl of Clarendon says, observe the Politick then and since in Fashion, distribute his Children some to one, and some to the other Side; that whatever Party was upmost,

The Earl
of Nor-
thampton,
who died
of his
Wounds
received in
Hopton-
field, where
he defeat-
ed the En-
emy.

Quis te
magne Ca-
to tacitum
aut te cosse
relinquat.
Virg. Lib.
6. Æneid.

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he or they on that Side, might atone for their distressed Relations. No, no; he and they were acted by one common Genius of Zeal and Affection, of Honour and Integrity, which the much lamented, tho' yet creditable Death of the Father sealed, and the brave Actions of the Children then and after displayed in many hazardous Encounters.

The present Bishop of London, who was suspended, because he would not at King James's Command censure Dr. Sharp, the present worthy Archbishop of York.
John 10.
31.

One of which is yet surviving, of eminent Post in the Church, yet no greater than he well deserves: For whose long Life, all worthy Clergymen put up hearty Prayers to God. A Prelate, who hath brought no less Ambrose-like Courage, than Dignity of Blood to his Order; who incur'd the Threats and Displeasure of his Prince, rather than be the mean Instrument of his Humour: Verifying our Saviour's Criterion of the true Shepherd, exposed himself to save his Presbyter: A zealous Opposer of Popery, when under a favourable Sunshine; a no less Hater of Phanaticism, and Despiser of Popularity; one that is raised above servile Fear and sordid Flattery, that knows the true Difference betwixt Christian Moderation and Time-serving Compliance; a strenuous Asserter of the Rights of the true Christian Church,
the

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the Honour of his Sovereign, and Liberties of his Country ; a Follower of Primitive Bishops in all their distinguishing Qualities, and a Pattern to the Modern of the same ; the Sanctuary of the distressed Scots, and French Refuge Clergy ; a Vire Exemplar of Modesty and Humility, but inflexible from steady Acting for the Prerogatives of the Crown, the Privileges of the Church, and Properties of the People. I do not take upon me to enter unto a Detail of his due Elogies, that is too high an Attempt for one of my low Station, and feeble Expression : I'll only say, he has already answered, does so still, and ever will, that Character ; Ille Flos Sacerdotum, ille Gemma Pontificum, Ecclesiæ Fulcrum, Virtutum Exemplare, Herculeus Fidei Athletæ, Fortis Scientia, Fortior Conscientia, Minas Mundalium sprexit Nimborum.

Ornamen-
tum digni-
tati dedit
non acce-
pit. Justin.
de Epami-
nonda.

Sidonius,
Lib. 9. c. 4.

My LORD,

From this Excursion in reference to your noble Relations, give me Leave to tell you freely, It naturally follows, and all good Men conclude, that no less can be expected from the Offspring of so many honourable Persons, but
what

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what is singular and extraordinary : For you come to the World furnished from them with so liberal a Stock of virtuous Principles, and these seconded with the instructive Examples of so many worthy living Friends, which as a Constellation of shining Lights surround you, to offer them Assistance ; and what can we promise less, especially when we advert, that thro' God's Blessing, while now in your Spring, you have, to your hereditary Endowments, added no small Splendour by your own peculiar Accomplishments.

Maxime,
qui claris
nomen
virtutibus
Æquas.
Nec fi-
nis inge-
nium No-
bilitate
premi.
Ovid de
Ponto, Lib.
2. Eleg. 3.

Væ opti-
mæ Natu-
ræ, &
Maximæ
Eruditi-
oni, si non
superve-
niat gra-
tia. Aug.

A young Sprightly Wit in a blooming Age, full of Flame and Vigour, beautified with the Graces of the Muses, and the charming Ornaments of a polite winning Conversation, tempered with the Solidity and Discretion of the Sage and Ancient, seasoned with Religion and Virtue, the Crown of all : Which is yet so rare a Companion of great Birth and vast Fortune, that where they so happily meet, they cannot but attract Favour from the Court, excite Admiration in the People, ravish Hearts, command Esteem and Affection from all competent Judges, lay a firm Foundation for such growing Fame as shall keep Pace with your Years.

That

The Epistle Dedicatory.

That they may be many, many; and the last Performances of them compleat the fair presaging Beginnings of your Life, answer the Genius of your great House, and leave after them an Immortal Renown for the Honour of the Queen, for the Credit of your noble Family, the Comfort of your honourable Relations, the Instruction of the Present, and Emulation of Future Ages: None wishes from a Heart fuller of sincere Affection, profound Esteem and Respect, than,

My LORD,

Your Lordship's

Most humble Servant,

And Chaplain,

John Mackqueen.

ERRATA.

P Age 2. Line 1. read Contrivances; line 3. for result, read useful.
P. 4. l. 6. for enrich, r. encircle. P. 6. l. 3. for bias, r. leave;
Line ult. for having, r. waving. P. 10. l. 21. for gave, r. have. P. 12. l. 10.
before Withers, r. last; and after Withers, dele at last. P. 20. l. 2. for
Honour, r. Humour. P. 24. l. ult. for speaks of, r. shakes off. P. 27. l. 13.
for Hands, r. Lands. P. 30. l. 2. for sordid, r. solid. P. 32. l. 5. before
~~Blood~~, add ~~Royal~~; l. 8. for Differances, r. Defferences. P. 34. l. 26. af-
ter go, add on. P. 39. l. 14. for on, r. to. P. 41. l. 11. for reserv'd, r. re-
ceiv'd. P. 47. l. 2. after above, r. them. P. 51. l. last but one, for dis-
plac'd, r. misplac'd. P. 53. l. 3. after might, r. have. P. 57. l. 16. after
neither, add for. P. 61. l. 20. instead of within, r. in. P. 62. l. 7. add af-
ter Planet, his. P. 68. l. last but one, for Author, r. Anchor. P. 79. l. 2.
after Temerity, for of, r. or. P. 86. l. 14. for binding, r. bending.
P. 94. l. 10. dele the. P. 98. l. 10. for with, r. worth. P. 109. l. 7. for
divise, r. devise. P. 110. l. 15. for conformable, r. comfortable.
P. 113. l. 14. after them, dele in; l. 22, & 23. for Excellencies, r. Ex-
crescences. P. 135 l. ult. for forbear, r. bear. P. 151. l. 24. for Back, r. beck.

P. 111. for Organs read enlance

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This **ESSAY** is to be Sold by **J. Morphew** near
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ESTHER VI. 6.

*What shall be done unto the Man whom
the King delighteth to honour?*

THERE is nothing in the Empire of Fortune among all the Objects of Sense, or Attractives of Affection, that can vie with Honour for universal Influence, general Extent, or commanding Force: The Ascendant this has over Men, extinguishes the Flames of Love, stifles courting of Pleasure, scorns drudging for Profit, triumphs over all Sense of Pain and Fear of Death, all other Inclinations fall Victims to its Glory. And it is very rare that these of low Extract, or sordid Employs, are capable of its Sentiments; it was Appetite after this that inspir'd the Breasts of the Founders of Kingdoms, Establishers of Dominion, the great Benefactors of Mankind, the Conservators of their Rights, and Protectors of their Liberties: For this, Scholars strain their Spirits, Statesmen stretch their Brains, Orators spend their Breath, and Soldiers empty their Veins:

B

The

The various Contrivances of Policy, the noble Exploits of Conquerors, the Magnificence of Sovereigns, the most useful Productions of Art, the due Administration of grand Trusts, the dextrous Management of publick Offices, all illustrious Actions out of the common Road, and whatsoever else has struck the World with Wonder, beautify'd it with Splendour, or enrich'd it with any Benefit, have issued from this Original ; it is the Spring of generous Motions, the Spur of great Atchievements, the Period of glorious Actions. Honour is the Fuel of the Emulation of Nobles, the Whetstone of the Valour of Heroes, the Center of the Competition of Princes.

It is no Wonder Great and Small be dazzl'd with the Lustre that reflects from it, nothing strange, Persons of elevated Minds aspire after it, or that Philosophers with their Reasons, Orators with their Eloquence, and Poets with their Flights, have been liberal in florid Encomiums on it, when you have here a Mighty Monarch solicitous about proportioning Reward, or suitable Testifications of the Value and Esteem due to it. He proposes the Question, and that to no mean Person ; no, it was to his principal

pal Favourite, to one vers'd in Affairs of State, Intrigues of Court, and all the nice Punctilio's of Honour ; to that *Haman*, who was Master of all these, he asks, *What shall be done unto the Man whom, &c.*

The Questions of Princes to their Courtiers, or Statesmen of the first Rank or Degree, are not about trifling or inconsiderable Subjects ; no, they are Matters of Weight or Consequence, which come under their Contemplation and Discourse : The serious or diverting Communications of high-born Souls are of quite other Nature than what passes betwixt them of inferiour Allay ; the Government of Kingdoms, the Swaying of Scepters, the Establishment of State by good Laws, the Advantages of Peace, the likeliest Methods to preserve it, Historical Remarks on famous Transactions of Grantees, Political Reflections on the illustrious Feats of brave Men, raising Persons to conspicuous Posts, disposing Marks of Honour, as here these and such like are, or should be, the entertaining Conversations of Sovereigns and their Ministers : And something of this we find here, *What shall be done, &c.*

The King is deliberating on his Bed, what ver. 1. Recompence to make for the great Service

a circle

Mordecai had done him, of which you have an Account about the Close of the *Second Chapter*. It seems the King had neglected to repay this choice Piece of Duty: The Scepter that adorns the Hands of Monarchs, or the Royal Diadem that ~~enriches~~ ^{enriches} their Heads, exempts them not from the Failings of other Men; and though they be the Disposers of Honour and Life, the Authors of their Subjects good or bad Fortune, the great Distributors of Rewards and Punishments, even God's Deputies and Vicegerents, yet are very liable to Inconstancy and Forgetfulness, like the Mothers which bore them: It seems the King had not taken Notice of it, so as to order a due Retribution for it, or if he did appoint, as it may appear by his Question in *Ver. 3.* he had, or at least it may be concluded he judged it reasonable in Requital of such singular Discovery, there should have been some Mark of Favour and Dignity put upon him; however, this is delayed, and now the Time is come to make up any pass'd Omission. Whence I would have you take this Reflection by the by:

That Providence often makes Amends for the Backsets wherewith it crosses Persons Rising or Preferment, rewards with Interest the

the Disappointments they have patiently endured, like as an Arrow, the lower the Shaft is drawn the higher is its Flight ; the less they have of her Largess at their first setting up, the more is reserved to them for the future, and the Close of their Years is crown'd with Honour and Renown, here making some Compensation for former Delays or Disasters. As *Tacitus* pleads for some pompous Solemnities to adorn *Germanicus's* Funeral, *Tanto plura decora tribui par erat, quanto prima fors negavit.* We find, as God requires Interest for his Forbearance in the more severe Executions of his Displeasure on obstinate Sinners, so he frequently requites the Slights virtuous Persons have modestly born, with greater Marks of his Favour, and higher Degrees of Dignity.

I could instance some great Families which for a time fell into Decay, that have risen again with more Lustre ; as a River running long under Ground breaks out with greater Force, or like *China* Dishes which thereby receive more Beauty and Perfection : And it has been a mournful Reflection to compare their present Ruins with their former Grandeurs, yet they have emerged from their Pressures, and by a strange Rebound been:

Lib. 3. Annual. Sed parvo fortuna
viri contenta
parvare, plena
redit, solito-
que magis fa-
vere secundi,
& veniam
meruere dii.
Lucan de
Cæsar. Lib.
4.

Hæ familie
similes vege-
tis & stre-
nuis ingeniis,
quo plus re-
cessus sumunt,
hoc vehemen-
tiores impe-
tus edunt.
Val. Max.
Lib. 3. Cap.
6.

been rais'd higher, as if they had been crush'd to their more conspicuous Elevation. But suppose Mens Estates and Honours ~~be~~ ^{leave} them thro' unhappy Revolutions, yet while the Virtues of their famous Ancestors are conveyed to them with their Blood, there is hope of Resurrection, and recovering their pristine Glory and ancient Splendour.

I Chron. 29.
12.

And tho' as to the supreme Distributer of Honour we cannot say he is indebted to us upon any Score, yet as to his Representatives upon Earth, the slower and smaller their grateful Returns for Services are, there is the more owing to Men of Worth: Ready and liberal Payment cancels Obligations; but where this is not done, the Debt rises higher, because the Merit still increases. That Virtue is most Sublime that neither courts nor meets with Recompence, tho' the Monarch be shamefully Ingrateful that suffers it to be so. Kings and Princes are to blame who are slack or niggardly in rewarding the considerable Services of their Subjects, albeit Duty obliges these to sacrifice Life and Fortune for the Interest of the Sovereign, yet this should not restrain or retard his thankful Acknowledgment. And having all nice Dispute, Whether

ther Duty lessens Desert? Policy teaches, that with an Eye to their future Service, which none knows how soon it may be needed, for their and others Encouragement, they ought to be liberal Sharers of the Monarch's Bounty, and what is bestowed upon them by way of Honour or Benefit, is but the Reward of their Fidelity, and a Spur to theirs and others Activity and Perseverance: *It is certain, bountiful Kings can never be without ready, faithful, willing, and valiant Subjects.*

I see here the Wisdom of a great Courtier wonderfully confounded: *Haman's* evil Contrivances against *Mordecai* turned on his own Pate; the Honour he had in Hope and Expectation swallow'd, transfer'd to another, even his Adversary: And his Tongue, in his Answer to the King's Question, pleading sore against his Heart and Purpose, in behalf of him he most disliked and hated.

Providence sports her self, exults and glories in infatuating the great Head-pieces of the World, and counteracting their wicked but often well-laid Designs, when they would rival it with her by their Politics, project or act without, or in Opposition to her. She loves to triumph over
Man's

1 Cor. I. 27,
28.

*Consilia quæ
a conjuratis,
ad Medicum
potentiam
evertendam
inita fue-
rant ad
eorum prin-
cipatum sta-
biliendum
mirifice con-
tulerunt.
Bruti Hist.
Flor. Lib. 6.*

Man's Pride, to erect her Trophies in the Ruin of his witty Stratagems, tread on the Neck of worldly Subtilty, set up her Ensigns on the levell'd Crest of Man's ambitious towering Imaginations; she threshes the Strong by the Weak, confounds the Great by the Base, and masters Pride by Humility; makes the probable Means of some Mens rising the Precipice of their Falling. Divine Wisdom works by contraries, God makes Men up by marring them, he makes the Light of their Graces and Gifts shine the clearer after their Eclipses, their Darkness contribute to their Lustre and Brightness; he makes Grief the Mother of Pleasure, Humility the Midwife of Greatness; he turns the disastrous Falls of some unto Occasions of their mounting higher, and more steady Standing when they have got up. In the Matter of the envious Brethren's Conspiracy against *Joseph's* Advancement, we find their intended frustrating Methods became the Furtherers of his Exaltation, and God beats his Enemies with their own Weapons, causes the Transactions of their Hands to defeat the Projects of their Heads. The *Florentines* combin'd to depress the Family of *Medici*, when they saw their Wisdom and Va-
lour

lour made them Popular, and their purposed Obstruction contributed to the more firm Establishment of the other in Power and Authority. And so in the Affair under our Consideration, all the Stops laid in the Way of *Mordecai's* Promotion, became the Steps of his Preferment: And here the King is consulting how to compass, or at least how to make effectual and conspicuous to the World, the Honour he designs for him, *What shall be done unto the Man, &c.*

Two Things these Words offer to our Consideration to enquire into: First, What Honour is? Secondly, Who is the Bestower of it? And the Knowledge of the latter depends on the right Stating of the former.

As to the First, What Honour is? Honour is a familiar-enough Expression, frequent in the Mouths of Persons of Condition; yet it is an ambiguous Word, and admits of various Turns and Significations: The Notion the ancient Heathen World had of it was very gross, they concluded whatsoever was difficultly compass'd, whether justly or unjustly, that came not so much with them under nice Scrutiny, but any Exploit of Courage or Resolution, of

C

Puissance,

Puissance, Fierceness or Boldness, that had any thing of Grandeur or Power, be it Right or Wrong, was counted by them Noble and Honourable.

The versifying Fury of some Poets, the fulsome Flattery of Pagan Orators, the mercenary Pens of Historians, have gilded over the Pride and Ambition of Tyrants and Usurpers, with the Names of Bravery, Generosity, and height of Spirit: They christened the inhumane Butcheries, Cruelties and Oppressions, of the Mighty *Nimrods* of the World, with the plausible Names of Valour and Gallantry; given the Actors of these Barbarities, these Wholesale Robbers of Kingdoms, Destroyers of Liberties, and Slaughterers of Mankind, the Magnifick Titles of Conquerors and Heroes: They canonized them for Gods, who were Monsters of Men, savage Beasts, and incarnate Devils in humane Shapes; they gave annex'd Praise and Fame, Honour and Reputation, the due Rewards of Virtue; to Crimes they have made Illustrious by Art and Paint, which in Reality deserv'd to be lash'd with Satyr and Reproach, Ignominy and Disgrace, Hell and Torments; in short, Power and Domination were the Deities

Deities they adored. Thus by their lying Panegyricks, they raised them Trophies upon such horrid Practises as ruined Angels, and by their Elogies extoll'd them as Gods, for Sins which transform'd Spirits, once Pure and Immaculate, unto Devils.

But we are, blessed be God, better taught; we count nothing Great, but what is Just; nothing Glorious, but what is Virtuous; nothing Honourable, but what springs from a good Principle; is carried on by fair Means, and terminates in noble Ends: There have been, and are, who never made War but upon Necessity; who never invaded Kingdoms from Ends of Ambition or Covetousness, but to repel Dangers, or to prevent the Effects of ill Designs, justly dreaded from Envious Men, if Strength and Opportunity concurr'd to favour them: So that, with us, Virtue is the Root and Stalk, on which the Flower of Honour grows; and that if you take this, as justly you may, for that good Esteem Men conceive and publish of us, so it is the same or bears great Affinity with Credit, Fame, or Reputation; and the Desire of this, is very Natural and Universal. There are few or none, but

Δὲ τὸν ὁρ-
μὴν γίνε-
σθαι ἀπὸ τῆς
λογικῆς διὰ
τὸν καλὸν,
Arist. Cap.
I. Mag.
Mor.

covet the good Liking and kind Verdict of Men, in order to establish a Fund for their Reputation while they live, and leave a good Name when they are gone. We see our Young Ones, the purest Emblems of Innocency, have their little Arts of Courtship to and for it; our Youth is no less fond of it, nor does our peevish Old Age despise it. So that I may say, the Passion for this first springs, still grows, and withers ~~at~~ ~~it~~; and it affects the bravest Minds, lodges in the clearest Heads, and animates the stoutest Hands: It is most predominant over such, nor do they decline any Difficulty or Danger, nay, nor Death it self to acquire it; they had rather meet the King of Terrors, with all his frightful Circumstances, than live with Ignominy or Disgrace. These who have no Sense of the Pleasure or Advantage of a good Name, are the Plagues of Mankind, and prostituted Tools for all sort of Mischief that ill-designing Men can put them upon. To decline the Pains of Acquiring, or the comfortable Fruition of Renown, is an Indication of great Meanness and Pusillanimity. The Roman Orator tells,

** As it is a Piece of Lightness to hunt after a false*

Last

κατθανεῖν
γὰρ εὐ-
κλεῶς ἢ ξὺν
δέλοιμι αὖ
δοσκλεῶς,
Eurip.

* Nam ut
levitatis est
inanem au-
cupari Ru-
morem, om-
nes umbras
etiam falsæ
gloriæ con-
sectari, sic
jejuni est
animi lucem
splendorem-
que fugien-
tis, justam
gloriam qui
est fructus
vera virtu-
tis honestissi-
mus, repu-
diare. Ci-
cero.

false Image of Glory ; so it argues Feebleness of Mind, like those of weak Eyes who cannot endure the Sun's Splendour, for one to reject that true Glory and Honour, the genuine Production of Virtue ; and which, though it be its Effect, yet proves at once its Nourishment in its first Commencement, its Ornament in its Advancement, and a Part of its Reward at the Close of our Lives.

God himself indulges our Concern about the Purchase and Preservation of it, when he encourages us to our Duty, by telling us, *The Memory of the Just is blessed, and that the Righteous shall be in Everlasting Remembrance.* That a good Name is preferable to Riches and precious Ointment; these who are impregnable to all the Allurements of Pleasure, or Proof against the Glitterings of Silver and Gold, the more refined Pieces of the Earth ; these who have no more Value than Claim to any high Extraction, or are without any Ambition after Promotion, are yet very careful to obtain, very solicitous to retain, very sorrowful to lose, and no less industrious to recover a fair Reputation: Nay, Generous Men, who are Possessors of all the other in a liberal Measure, had rather sacrifice them all than forfeit this.

Prov. 10. 7.
Psal. 112. 6.
Prov. 22. 1.
Eccles. 7. 1.

No

No Wonder there is nothing more absolutely Necessary to all Ranks and Degrees : This supports the Commerce of Merchants, the Influence of Magistrates, the Authority of Judges, the Puissance of Sovereigns ; for if once an ill Opinion of any of these spread and get Footing, the Trust of Traders, Regard of Superiors, the Awe of Princes, and the Charms of Females, fall to the Ground. What Skin is to Fruit, in order to preserve it ; what a warm gentle Breeze is to Roses, after some Drops of Rain in a fair Summer Morning, to make them more Fragrant ; what an Indication of a sound healthy Constitution is a lively florid Complexion, and how apt to bespeak the Favour of all : That the good Credit Men are in, is, to procure Reverence to their Persons, and Acceptance to whatever they act or say.

The Ground-work of this is Virtue, or some excellent Endowments, and consequently the Possessors of these are justest Distributers of the other : Nor is a good Name further to be valued, than it has these for its Authors, and the other for its Basis. The Garland of Renown fits honest Men's Heads best, and sits surest, when it is wreathed about their Temples by them of
judicious

judicious Brains, clean Hands, and unfeigned Tongues ; except all these concur, it soon fades. If virtuous Deeds and some useful Qualities be not the Compartment, and the Sharers and Lovers of these the Supporters, all the blazoning of Vulgar Reporters may be concluded to proceed from Ignorance, Chance, or Partiality, and are sure to vanish like an *Ignis Fatuus*, or flashy Meteor. But if all, who are ambitious of this kind of Honour, lay this Foundation, then the Superstructure of Commendation or Praise that is erected on it, like a House built upon a Rock, shall stand out against the sly Insinuations of Envyers, the open Calumnies of Enemies, the Reproaches of common Lyars, or the Misreports of Credulous Men : Let them do *Worthily in Ephrata*, and they shall *be famous* Ruth 4.11. *in Bethlem*. Great is the Power of Goodness, it raises Trophies every where, it exercises such a Sovereignty over the generality of Mankind, that it is not only justified by its Children, but it is likewise reverenc'd by its Adversaries : It is loved by its Friends, and dreaded by its Foes ; it conquers the Minds and Judgments of them who lift up Hand and Heel against it, and makes the
Tongues

Tongues of those whose Hearts are set
 Pſal. 64. 8. against it, *fall upon themselves*. As did *Pilate*, when through Cowardlineſs he delivered Chriſt to be Crucified, What a Triumph was it to his Innocency, that his Judge ſhould cry out againſt all their clamorous Accuſations, and importunate Deſires for his Execution, *Verily I find no Fault in him* ? That one of the Thieves who ſuffered with him, when there was nothing but Marks of Ignominy and Weakneſs about him, ſhould then publiſh his Royalty, *Lord, remember me when thou comeſt into thy Kingdom*. That the Soldiers who guarded him, as a Malefactor, in the Way to his Croſs, ſhould become *Adorers of his Divinity*, and *Proclaimers of his Righteouſneſs*. O how great is the Force of Truth and Honesty, that not only out of the Mouth
 Luke 23. 42. of *Babes and Sucklings*, but out of the Mouth of Enemies, they can extract Praises ! The Drunkard over his Liquor will chant forth Elogies on Sobriety, the Uſurper make Panegyrics on Loyalty, the Adulterer extol his own Wife's Chſtity, when he violates that of his Neighbours. If the Luſtre of Virtue convince theſe whom it cannot conquer, ſhine fairly in their Eyes, who cannot embrace

embrace it ? With what Ravishment must it needs affect the Hearts of good Men, and chime their Tongues to celebrate its Merit with high Encomiums.

And though the Number of these be few, their Approbation is preferable to the popular Vogue of an unthinking Croud. The kind Suffrages of a few judicious virtuous Persons preponderates the invidious unjust Clamours of the giddy Multitude, and contributes more to our true Honour, than the favourable Acclamations of the Mob. What pleases the Generality is not always the most Justifiable; the greatest Part of Mankind are neither the Best or the Wisest, and noble Souls are not most taken with vulgar Applause. A few delicate Violets cast a better Savour than common ordinary Meadows; the finest are the fewest, yet their Testimony is soundest, goes furthest, lasts longest, makes our Names sweet as Perfumes, pleasant as Honey, and delightful as a Consort of Musick at a Banquet of Wine. Ecclus. 49.
1.

Let us then covet the kind Suffrages of few deserving and discerning Persons; true Glory to our Names is what results from the harmonious Approbation of such, the concurrent good Verdict of competent intelli-
D gent

*Vera gloria
consentiens
laus bono-
rum. Ci-
cero.*

gent Persons may justly pass for an unby-
ass'd Testimony : What resounds from the
Voice of true Lovers and Practisers of Vir-
tue, is the justest and most melodious Eccho
of our Worth, a sealed Passport to the suc-
cessful Progress of our Fame ; and next to
the Commendation of God, and that of our
own Conscience, most Valuable and Com-
fortable.

The good Report of the Populace, is but a
pleasant Breeze carried on the kind Voice of
the People, or like the delightful Murmur
of some gently gliding Stream ; and well
may the Comparison hold in the Levity and
Inconstancy of it, and the Spreaders of it
the same : Or shall I say, it is like that pret-
ty Vibration on the Superficies of Water,
in a wide Golden Bason not full to the Brim,
occasioned by the Repercussion of the Sun's
Rays, which dance and flitter about the
Edge of the Vessel, casting some Reflecti-
ons to the Walls of a stately Hall, where
by a kind of Reverberation there skip to
and fro, and mount up to the Cieling and
Rafters a thousand beautiful Glances. This
I transfer from what *Silius* in another Case
says of the tossings of *Hanibal's* Mind, and
likely

likely in Imitation of what the Prince of Poets said of his Hero :

*Sicut aquæ splendor radiatus lampade Solis
Diffultat per tecta, vaga sub imagine vibrans
Luminis, & tremula laquearia verberat umbra.*

Virg. Lib.
8.

There is nothing next Justice and Honesty more necessary for them in publick Posts, than to keep up a fair Character in the Judgment of the World by all virtuous Deeds. This general Plausibility will make them more serviceable to the Sovereign and Country, their good Overtures more effectually Taking with both ; their Authority more Illustrious, the Influence of their Example more Impressive to proselite others to its Imitation : So that for the Support of their Dignity, the Credit of their Virtue, the transplanting it to other Ground and Fertility there, its Spreading and Increase far and near, they are obliged zealously to pursue, and industriously maintain any good Footing they have happily acquired in the favourable Apprehensions of Mankind.

Yet is this but a Matter of Chance, and it has been often got by Bribery and Subtilty, *Sæpe evenit, ut qui laudant mendaces sunt, & qui laudantur vani.* August.

and is in the common Sort frequently the Effect of Honour and Caprice. Whence it comes it seldom hits right ; or if it do, (as 'tis One to a Thousand) it keeps not long the same Tune : Therefore wise Men are as little elevated with its Flatteries, as they are depress'd or fretted with its Slanders ; having an equal generous Unconcernedness for either, while they are found in the Discharge of their Duty. It is rare that Merit has the *Euge* of the Rabble, or the Applause of the Multitude. The kind Votes of *Turba Remi*, or Ordinary Rout, is not always the Companion of Virtue, or the Domestick of the Graces. How frequently does the Report of the unstable fluctuating Mob, like Water, carry up Cork and Feathers, while solid Things sink to the Bottom : None merit more Honour from the Vulgar, than these whom they load with Reproaches ; nor are any less deserving than these, who by such mercenary Idolaters are commonly adored. Which made the wise Philosopher cry out upon their Hussars, *Quid Mali feci*. Nor is there any Thing more brittle, there is not a Moment betwixt their raising and ruining the Credit of these, who sordidly court, or servilely depend, on their good Word. I have

*Nihil tam
molle, tam
tenerum,
tam fragile,
aut flexibile
quam vo-
luntas erga
nos sensus-
que Civium,
qui non tan-
tum impro-
bitate iras-
cuntur Can-
didatorum,
sed etiam in
recte factis
sape fastidi-
unt. Cice-
ro pro Mi-
lo.*

have known in my own Time, the best Magistrates and ablest Ministers the greatest Promoters of the Spiritual and Temporal Concerns of some Places, extoll'd with *Hosanna's* one Time, and upon a small Turn of Affairs these changed unto Crucifiges; and honest Patriots, publick Benefactors become Objects of general Hatred; yea, had well near fallen Victims to the Rage of a popular Torrent. We know this was the Fate of the *Saviour* of the World, and *the Man after God's own Heart* is one Day cryed up with an Oyes, Oyes, *thou art worth ten Thousand of us, you must not venture your Life lest the Light of Israel be put out.* And anon, upon the Disaster of his Army, there is no reckoning of his Valour and former Victories: Nothing now but *Clamour and Noise* against, *howling and stoning him.*

2 Sam. 18.

3.

2 Sam. 21.

17.

1 Sam. 30.

6.

Yet I would not have this stretch'd so far, as to think I would encourage any to slight altogether the Report of the World; this is neither Prudent nor Safe. We are *as far as possible to procure things honest in the Sight of all Men.* And our Saviour himself was not indifferent what was spoke of him, when he asked his Disciples, *Whom do Men say that I am?* However, this I must say, these

1 Tim. 3.7.

Rom. 12.

17.

Mark 8.27.

*Negligere
quid de se
quisque sen-
tiant, non so-
lum arro-
gantis est,
sed etiam
dissoluti. Se-
neca.*

these who officiously, Pharisaical-like, hunt after the Favour of the Populace, are not like to continue long innocent; such frequently become the prostituted Tools of Faction and Sedition. Yet on the other Hand, they who too proudly despise Common Reports, making no Account of what is said of them, and stoically condemn the favourable Character and Affections of Men, even Vulgar, be their other Abilities and Virtues as great as can be imagined, may in some Conjunction of Time find themselves Unfortunate. As My Lord Clarendon instances in the Fall of the Great, Noble, and Loyal *Earl of Strafford*. I may then, after all, be allowed to say of friendly popular Rumour, It is neither to be haughtily disdained, nor anxiously, much less sinistrouly, pursued. Let me transfer to this, what the great Orator said concerning applying Flourishes of Rhetoric to Weighty Causes:

*Si magnæ
causæ af-
fertur Elo-
quentio
non Repu-
dienda,
si absit non
magnopere
desideran-
da. Cicero.*

Let us not be very Solicitous about it; if it come to us we are not to reject it, and if not, let us not be dejected for the Matter.

However, I may freely affirm, a Person had better forego his Reputation, than Virtue; for that may spring again, and Resume its Colour and Vigour, if this subsist, but cannot

cannot long survive the Loss of this. It is no new or extraordinary Thing to see Vicissitudes in the Reputation of Men of Quality, this has its Flux and Reflux, there is nothing more frequent, and there are few great Men who have not suffered some Eclipse to interrupt the Course of their Glory : But this may have its Resurrection, and their Credit, after the reproachful Clouds are scattered, may shine with more Lustre, and their Integrity appear *Bright as the Light at Noon* ; or, as a Tree strip'd of its Leaves, retrieves its Beauty and Verdour.

The Esteem of the World is not to be put in Ballance with the Possession of Virtue, or the secret sweet Solaces of a Man's own Conscience. Others Opinion of a Person's being Virtuous, is nothing to the being truly and really so ; it is better to merit Praise and go without it, than to have it without Desert. The conscious Reflections of a good Man on his own virtuous Actions, and the pleasant Savour this diffuses through the Soul, is Provocation great enough to undertake, and sufficient Satisfaction after the Accomplishment of brave Deeds.

*Nam mihi
facti fama
sat est. Virg.*

Ipsa

Claudian
de Mal.
Thod.
Conf. Pan.

*Ipsa quidem virtus pretium sibi solaque late
Fortunæ secura nitet, nec fascibus ullis
Erigitur, plausuque petit clarescere vulgi.
Nil opis externæ cupiens, nil indiga laudis,
Divitiis animosa suis ; immotaque cunctis
Casibus ex alta mortalia despicit arce.*

ὅμη κακὴ
καὶ μὲν
αἰνῶν. -- χα-
λεπῶς δ'
ἀποθεῖται,
H. fiod.

A good Name, and a good Conscience, are two valuable Things; and tho' a Wound in the latter by our Repentance through the Mercy of God may be sooner cured than a Flaw in the other, through the Uncharitableness of Men helped, yet must we not run the Risque of wronging our inward Peace to save the outward Gloss. A good Conscience obtains the Approbation of God, the other keeps up our Reputation among Men : If these cannot keep Quarters together, let us part with the lesser, the good Report of the World to preserve the Favour of Heaven. Let us sacrifice Life and Fame, chuse rather to live and die with ill Names, than ill Consciences. Let us endeavour to maintain both, and if we keep Consciences void of Offence towards God and Man, the other may likely, tho' not infallibly, follow : Whereas he that, ~~speaks~~ of Care of Conscience,

Nemo ladat
conscienti-
am propter
famam, nec
famam fi-
ducia Con-
scientie la-
dat. Pe-
trarcha de
Remed.
utri. fort.

Gloria Vir-
tutis umbra.
Seneca.

Shake

ence, it is impossible he can long keep up his Credit: This should always be pursued in Subordination to the other, and when that is retained, it may make Compensation for the Loss of the kind Verdict of Men. It is certain none loves Virtue, or has it in higher Account, than he who forfeits the Opinion of being thought a good Man, for the Preservation of a good Conscience; which is sometimes the Lot of Persons of Quality, who cannot bend or bow with the Speat of Times, or run with the Torrent of popular Errors; and therefore are loaded with Reproaches, become the Objects of publick Odium, and not only so, but made tragical Spectacles of Misery and Disgrace.

In reference to this Affair, there is an ingenious Author proposes the Question, Whether to save the Reputation of the Prince, the Subject should sacrifice his own, and take upon himself the Guilt of some Wick-
edness, of which the Prince is the Author and Contriver? He instances the Murther of Escovedo, Secretary to Don John of Austria, committed by Order of Philip the Second: He tells the King's Confessor, Diego Chavez advised him to charge Antonio Perez with the Ignominy of the Fact, who

E

tho'

Nemo virtutem sanctius coluit, quam qui boni viri famam perdidit, ne Conscientiam perderet, Seneca.

Qui virtutem suam publicari vult, non virtuti laborat sed gloria:

Non vis esse justus sine gloria, at Sape justus debes esse cum infamia, & tunc Sapis, si mala Opinio bene parta, delectat. Seneca.

Monsieur Sion Secretary to Cardinal Richlieu, 2 Part Min. of State, Disc. 20.

tho' not the first nor the principal Agent, yet gave some Direction in the Matter : And accordingly *Perez* is accused, condemned, and exposed to all the shameful Pageantries of a cruel Death, to vindicate the King from the Imputation of a Crime barbarous in it self, and sounding so ill to his great Dishonour in all the Courts of *Europe*.

Asto this, Monsieur *Sihon* positively asserts, Though Men be obliged to lose their Lives for their Prince's Safety, yet they are not to devote their Honour and Reputation to gratify his Humour, or promote his Interest.

But how far Ministers of State, to avert the Odium of the Populace from the Sovereign, may own themselves Authors, whether they be so or no, of some Politic Contrivances, which are more Uneasy than Unjust or Hurtful, either to particular Persons, or the People in general : Or if in case of Miscarriage, when no great Damage accrues to the State, further than some Censure or severe Reflection on the Conduct of Affairs : Now how far in such Case they should be content to serve as Screens to the Prince, to ward off the popular Hatred of the Enemies of the Government, I will not positively determine. Some, in publick Posts
and

and private Stations, have chosen to be aspers'd with Reproaches they never deserved, rather than the Reputation of their Master should sink ; but to take with the Guilt of heinous Misdemeanours and abominable Practices a Man is innocent from, in order to save the Credit of Prince or Patron, is a Sin against the God of Truth, a slavish Encouragement to the Arbitrariness of Sovereigns, such a Prostitution of Conscience and Honour, that all the Confessors in the Universe cannot well extenuate, much less justify. Subjects are obliged to venture, expose, lose Hands, Lives and Fortunes, in Defence of their Sovereign and his Rights : But to sacrifice Honour, Conscience and Reputation, to the subtile Fetches, insolent Humour, tyrannous Pleasure of the Monarch, is against all Principles of Reason and Religion ; to require it, is devilish Usurpation ; to obey it, is hellish Compliance ; to refuse it and decline it, Moral Honesty as well as Christian Duty should sway all Men.

For as great as the Power of the King is, it cannot excuse, much less legitimate, a Man's defaming his own Memory with Posterity, disgracing his Name by false Accusations, violating his Conscience by self-condemning

Diffimulation : It can never authorize Injustice, Murther or Sacrilege, Perjury or Treachery, against any ; doing Hurt to our Neighbour, or Injury to a Man's own Soul, Person, good Name or Interest, for gratifying the Passion of Vain-glory, Revenge, or any other Lust, wherewith the Prince may be transported.

Bishop
Saunders-
son's Sermon.
1. ad Au-
lam on Ec-
cles. 7. 1.
circa finem.

Well, to conclude this first Notion of Honour, since the Apostle has united Credit and Conscience together in one Center, and has drawn a Multitude of Arguments as so many Lines from it, for our Excitement and Direction : Let us not separate what God has joined together, let us endeavour after *Whatsoever Things are True*, [that is, taken from Conscience ;] *Whatsoever Things are Honest* [that is, taken from Credit and Reputation ;] *Whatsoever Things are Just*, *whatsoever Things are Pure*, [those from Conscience again ;] *Whatsoever Things are Lovely*, *whatsoever Things are of good Report*, [these again from Fame or Credit ;] *If there be any Virtue ? If there be any Praise ?* There the Stalk and the Flower, there the Tree and the Fruit, there Conscience and Credit set together again ; let us think on and do these Things, then our Consciences shall prove easy,

easy, our Credit safe, and the God of Peace will be with us. Now, this Care of both Conscience and Credit is incumbent on none more than on these, whose Extraction distinguishes them from, and noble Descent has raised above the common Level of Mankind : And this leads me to speak of a second Notion of Honour, as it is applied to signify the Privilege of Blood, which some bring with them to the World, upon which Force these of this Condition, in the common Dialect of Great and Small, are termed Persons of Honour.

This is a splendid Gloss, which the illustrious Birth of these descended of ancient Progenitors spreads over them, to conciliate that Esteem and Respect which is generally paid them, since they issued from such who were dignified with Titles, creditable Offices, Marks of Favour ; by these, according to the several Constitutions of Nations, in whose Power it was to confer them, as a due Reward of their Virtues, by which in Peace and War they promoted the Interest of their Sovereign or Country, of the Republicks and States to which they belonged : And it is but just that these, who by their Prowess in the Camp, or Policy in the Court ;

solid
Court ; by their Eloquence at the Bar, or Integrity on the Bench ; by the ~~forced~~ Contrivances of their Brains, the dextrous Productions of their Hands, or publick Works of Liberality or Beneficence laid the Foundation of their Dignity, that their Honour should descend to their Posterity, as well as their Estates were purchased by their good Management and Industry. The entailing on Successors of worthy Predecessors the Honours these purchas'd by Sweat, Blood, Pains, or good Qualities, is but such a Retribution as God Almighty justifies by his own Example : Who confines not his Favour to the Fourth Generation, but extends it for the Forefather's Sake to a Thousand. And it is certain, Regard to Posterity is a Restraint from seditious evil Courses, a great Excitement to Loyalty and Integrity ; so the Oracle of Politicians tells, *Pravas aliorum spes cohiberi* ; and it may be added, *honestas aliorum spes instigari, certum est, si successor non in incerto.*

Tacitus.

I see no Reason why may not the Offsprings of these illustrious Families, who in former Times distinguish'd themselves from others by valorous Atchievements and virtuous Deeds, when they keep the same

Tract

Traet of Loyalty and great Actions, whereby they revive the Memory of their Ancestors, add new Verdour to their Laurels, or Lustre to their politic Conduct : But that they have a double Title to the Favour of the Sovereign, the Honours of the Court, and the Affection of the People. The Advancement of such is less grudged by the Nobles, less envy'd by competing Candidates for Preferment, and more universally applauded by the Populace ; by all which, they are more capable to promote the great and good Ends of Government to the Satisfaction and Welfare of all. And when the King makes Choice of such to steer the Helm of publick Affairs, Matters are like to go on more smoothly and successfully.

We find in the Old Testament, in the Books of *Moses*, frequent Mention made of the Heads of Tribes, which were the prime Men of such a Race or Lineage to which these they call *Chieftans of Clans* in *North-Britain* answers, which are the principal Men for Antiquity of such and such Families : These we find called in Scripture, *Princes of the Assembly, famous in the Congregation, Men of Renown*. We find *Tobit* regarded *Azarias* on score of his Honourable Descent. And in the

Numb. 16.

2.
Psal. 113.8.

Tob. 5. 12,

13.

the *Acts of the Holy Apostles* there is an Account, with a Mark of Distinction, of *Noble and Honourable Ladies*. The Saviour of the World came of an Illustrious Family, and the Royal Tribe : He had the Blood of the Kings of *Judah* sparkling in his Veins ; so that in all Ages of the World there is **Difference** to the Privilege of Blood, by divine Testimony and concurrent Practice of all Countries.

This Honour of Blood is justly kept up in all polite Nations, even when there is no Power of Rule annex'd to it, tho' it only carries along with it some Ceremonies of Precedency and Respect, which are necessarily preserved, and politickly too ; for when Persons are inured to pay submissive Civilities to such for their Noble Extraction, they may more easily be induced to perform all Obsequiousness to them, when there is an Addition of publick Office or Command to their State. And we find it falls out so, the Persons of such are more reverenc'd, attractive of more free Esteem and unconstrain'd Observance from all Ranks, their Authority more readily obeyed, their Example more current and influential, their Preferment less spoke against : For though
it

it may be looked upon as the Reward of their own Abilities, yet it is no Diminution to their Reputation, to say that these are illuminated with some Strictures of their Ancestors Merits, which blunts the Edge of that Envy People frequently bear against new Favourites and present Virtues.

Nobility of Birth has its due Esteem among all the civilized People in the World, whether Christian or Pagan, and even among the *Mahometans*, where it is less valued. If the Son of a *Basha* comes near the Virtue or Valour of his Predecessor, he stands fairer for creditable Office, than another of the same Degree of Virtue in an inferior Order; but if he have nothing of his Father's great Merit, he has no more Claim to any Dignity than any of the lowest Condition.

It is undoubtedly a great Advantage for one to sprout from an ancient Noble Stock, and his Virtue receives no small Lustre therefrom. There is, as *Plutarch* observes, (but *Plato* made the Remark before him) *a certain Greatness and natural Gallantry of Spirit, in those descended of illustrious Progenitors:* And People (out of true Love to Men of Desert, a Sovereignty that Virtue yet (for as degenerate as we are grown) carries with

F it

it among the generality of Mankind) pre-occupy great Expectation of their Posterity, presuming these rising Stars retain some Rays of their Ancestors excellent Qualities; which fortunate and often just Conceit, as it possesses other Persons with Hope of grand Things from these ascending Planets, so it adds Flame to their own generous Emulation, to imitate such celebrated Precedents in some worthy Atchievements: Whereby they earn new Matter of Reputation for themselves, which reflects more Fame to the others Memory, augments the Splendor of their Families, and lays an auspicious Fund for their own future Immortal Glory.

There is no Question when eminent Perfections are intailed, as well as old Honours conveyed, or new Ones confer'd upon the promising Grafts of ancient Stocks, such are in a much fairer Way to promote God's Glory, the Sovereign's Service, and the Nation's Good, above these of obscure Progeny or inferior Station; for they set out, at their first appearing on the Theatre of Action, better furnish'd for publick Business, and so like to go ^{on} more successfully in their grand Impleys: For they carry, in a manner from their Cradle, an Air of Superiority

rity over others, and the Remembrance of their Quality raises them above mean little Things : Fear of Shame, and Sense of Honour, still hems them in from all unworthy Attempts and sordid Practices, which may taint their high Extraction, stain their noble Blood, or eclipse the long shining Lustre of their renown'd Families ; and the Election of such to Offices of Trust, is look'd upon, and justly so, as the Effect of a discerning Wit and prudent Choice, as well as Favour in the Distributers of Dignities and Titles.

I do not intend by this to disparage or discourage new Candidates, or Competitors for creditable Places, provided always they be fitly endowed for them ; since even these Worthies, who laid the Basis of others Antiquity, have themselves once been so. Only allow me to have done this Justice to the elder Purchasers or Possessors of any Advancement, without Detriment to Men of Parts, their fair, honest, emulous Aspiring in their Turn after the same : When a happy Conjunction of due Time, and suitable inviting Occasions, paths the Way toward their Rising ; which fortunate Hit, if they be inspired with generous Principles for their Sovereign and Country, they may be al-

lowed patiently to expect, modestly to wish, and expeditely improve : Then, then it is, there Promotion proves the Credit of the Government, the Comfort of their Friends, and the Benefit of the People.

Altho' the Pre-eminence of Birth facilitate Mens Access to publick Offices, and cause their Execution of them to meet with less Reluctancy and Envy ; yet they should not grudge at, nor obstruct the Rising of others of Merit and Capacity, as if the Honours of the Court should only be confined to their Race, and they make a Monopoly of the Sovereign's Favour. But as the Sun makes its Round, and shines not always upon one and the same Horizon, nor alike upon all the Parts thereof ; so no more is the King to limit his Favour to one Family, or particular Set of Men. It is Folly to expect that one and the same Lineage of People should in the same Degree be every Age's Darlings, or the peculiar Favourites of every Reign ; then others should be always kept under Hatches, and never get up their Heads : So Virtue would pass without Reward, Capacity rust without Employment, and Industry miss Encouragement.

Nor

Nor should those of older Standing, who value themselves, and are justly esteemed by others on the account of the Antiquity of their Blood, vaunt over them whose Honour is of later Edition, because the first Founders of the Dignity of their Houses were once in the same Circumstances with them they now reckon Novices: And there is no Doubt, but the most Famous among Gown-Men or Sword-Men, for Policy or Prowess, for Eloquence or Valour, were such as illustrated the Obscurity of their Birth by the Eminency and Usefulness of their Parts. And these may argue for themselves, as *Tertullian* in another Case, but pat enough to the Matter in Hand, blaming those who rejected some Opinions, not so much for their Falseness as because they were New, says, *The Novelty of an Opinion is no Ground to abrogate or abandon it, for most Opinions were sometimes New, and these that are so shall grow Old through Time.* *Marius's* Defence for himself was Noble; *Si jure despiciunt nos, faciunt idem Majoribus suis, quibus uti nobis, ex virtute Nobilitas cæpit. Invident honori nostro: Ergo invideant labori, innocentiae, periculis etiam nostris, quoniam per hæc illum cæpimus.* As the Innocency
and

Marii Oratio. Sallust.

and Industry, the laborious difficult Tryals, the virtuous Accomplishments of their Ancestors prepared the Way to their Rising, and laid the Foundation of that Nobility of Blood they boast of; pray you by what Reason should these Honours be denied or envy'd us, to which we lay Claim by the same Methods? This is the Substance of *Marius's* solid as well as eloquent Reasoning. Let me further add;

That albeit they who come to the World with the considerable Succour of high Birth and Blood have the Start, are before-hand with them who come after them as to this; yet if the latter, without these Auxiliaries, overtake or outrun them by their Virtue, they have the Honour. Shall we think all who went before us have so engross'd the Honour of the Court, that other deserving Persons are quite precluded from aspiring after, and consequently acting strenuously in their Stations for Preferment? Has not the common Father of the Country no more Blessings in Reserve for other Competitors? Undoubtedly the Fountain of Honour, like the Sun, diffuses the Beams of his Favour and Bounty in Dignities and Rewards to such, who by their excellent Qualities

lities and Services become capable of them. These are the surest Procurers at first, and Upholders of Honour, in whatever Notion you take it : And these best support, preserve and perpetuate it to Posterity. It is in this Affair, as in many other, *Things are best maintain'd by what they were first purchas'd or obtain'd.*

When there is a Concurrence of Fame, Blood and Virtue, this cannot but draw the Eyes of all Men, especially of discerning Princes, to attest their Esteem of such, by conferring on them Titles of Dignity, and exalting them ^{to} ~~on~~ Posts of Authority : Which leads me regularly to speak of the Third Notion of Honour ; and that is, when it is apply'd to these Marks of Distinction, which Sovereigns or States (as by the Constitution they are impowered) bestow upon Men of Worth, in Reward of some signal and beneficial Service, by which they promoted the publick Welfare of the Realms and Places they belonged to : And this Explication of Honour comes nearest and closest to the King's Question here, and his Courtiers Answer ; *What shall be done to the Man whom the King delighteth to honour ?*

We

Wisdom
A. I. 17.

We here see, that Distinction of Degrees and Difference of Persons are allowable, and that we owe a greater Deference to some than others, is agreeable to the Rules of Civility and Laws of Society. The Inequality of the Fingers of the Hand, is not more necessary for the Comeliness and beneficial Serviceableness of it, than the Disparity of States and Conditions of Men is, for the Beauty and Benefit of humane Policy. Almighty God the Author of Order, who has disposed all Things *in Measure, Number and Weight*, approves this Diversity of Ranks among Men. There must be some to Command, and others to Obey; some Masters, and others Servants; without which, the World would be worse than the first *Rudis indigestaque Moles*: Nay, it would prove a *Chaos* of Confusion, a *Bethlem* of Mad-People. This is not a Master-piece of humane Wit, or a politick Engine of Mans Invention, but it is stamp'd with divine Authority; the Universality of this among all Nations, howsoever drown'd in Ignorance, however distance in Place, different in Morals, or wild in their Government, shews its Divinity.

Altho'

Altho' Nature has made us all equal, as descending from the same common Parent, Shoots from the same Stock, Cadets of the same Family, made of the same Mould, come to and go out of the World the same ordinary Way : Takes as much Pains in forming a Peasant as a Prince's Son, and is sometimes more favourable in Endowments of Body and Mind to them born among Straw and Cobwebs, than to them whose Fortune makes them to be reserved in Silk and Satin : And her Liberality to the one, makes more than Compensation for Obscurity of Birth and other mean Circumstances. And albeit Grace makes us all *Brethren in Christ, Coheirs with him, Fellow-Citizens with the Saints, Partakers of the same divine Nature and common Salvation*; so that though Nature makes us equal in our Descent from *Adam*, and Grace makes us so as Children of *Abraham*, yet this does not enervate that Difference of States and Distinction of Persons, which the civil Customs and politick Constitutions of Nations has establish'd for Utility and Decency. This we find sufficiently confirmed by the Injunction prescribed us, *to give all their Due in their several Stations*, Rom. 13. as they are marshal'd in Rank and File by 7.

Omne hominum genus in terra, similis surgit ab ortu : unus enim rerum Pater est, &c. Boetii Cont. Phil. Lib. 3. Met. 6.

1 Pet. 2.
13, 14.

St. Paul, and by St. Peter's Command of *Submission to every Ordinance of Man*. The former inforces his for Conscience-sake, and and the latter for the Lord's-sake. How contrary to this they act, who make Conscience a Plea for Sedition, and entitle the God of Order to the Confusions wherewith they disturb the State, distract the Church, and destroy their Brethren!

Τὰ ἔξω μὴ-
τῆς ἡ ἀσ-
φαλῆς τῶν
ὀντων. Na-
zian.

Order may be said to be *Anima Mundi*, that organizes Models, and animates the vast Parts of the great Machine of Heaven and Earth; it is the Sun of the Political World, without which it would be a dark Dungeon: What unweildy unhewed Heap of Stones should we be, if this did not square and set us right to support one another. We may say, this is that *Orpheus* that tames and charms us to Concord and Peace; what Ligaments in the Body Natural are to unite its Parts and Limbs to preserve them in Vigour and mutual Assistance to one another, for the Good of the Whole, that Order of Superiors and Inferiors is in the Civil State the Cement of Communities, and Support of Societies.

1 Cor. 12. And as the Apostle argues these Parts of the Body which *are more Feeble and less Ho-*

nourable, are not for that a Whit the less Necessary or less Useful ; so it is in the Ecclesiastick or Civil Establishment : These of inferior Degree in either, are not only helpful in their Stations, but absolutely needful to the Maintenance of the Strength, the Preservation of the Beauty, upholding of Unity, and ministring Supply to one another for the common Benefit of the Constitution. As in Building, he that labours in Lime and Mortar, can no more be spared than the Carpenter or Mason. *The Scepter is supported by the Spade, and the Throne by the Plough. Nor can the great Stones in a Palace be firmly laid or join'd together without the smaller.*

Sine parvis
lapides
magni
strui ne-
queunt.
Plato.

*Diversis enim gaudet Natura Ministris,
Ut fieri diversa queant ornantia terras.
Nec patitur cunctos ad eandem currere metam,
Sed varias jubet ire vias, variosque labores
Suscipere, ut vario cultu sit pulchrior orbis.*

Variety is one of the greatest Ornaments and Advantages of the Universe : The several Sizes of Stars is the Lustre of Heaven ; the different Orders of Creatures is the Beauty of the Earth ; the checker'd Rows

of Trees, Plants, and Plats of Flowers, the Embellishment of a Garden ; the Disparity of Sounds the Soul of Musick ; the alternate Vicissitude of Seasons the Preservation of Mens Health, and of the Fruits of the Ground ; the harmonious Mixture of contrary Qualities in its most curious Productions, is the mysterious Master-piece of Nature's Policy. The Ravishment of Converse, and Satisfaction of Society, arises from the gentle Collision of different Humours, and sober Opposition of Opinions, managed with Industry, Affability and Address : This revives Conversation, quickens Attention, recruits Discourse, prevents its Drooping, its turning Flat, or Expiring. Now Diversity of Conditions in higher or lower Ranks is all this to the State of Commonwealth ; the best Security of the Princes Dignity and the Peoples Liberty ; a Curb to the Arbitrariness of the One, and Precipitancy of the Other : And by this Inequality, the Government is best maintain'd in good Plight and just Poise. This made *Plato* say, that the *Senate, or the Convention of the Nobility and Gentry, qualified the Heat of the Monarch, and served to him as a Rampart against the Insolence of the Populace.* It

Plut. Vit.
Romuli.

is this makes the Prince, with the Council and Assistance of his Parliament, Formidable and Famous Abroad ; Reverenc'd, Belov'd, and chearfully Obey'd at Home : This makes Sovereign and Subjects Happy. This is our present prosperous Condition, and long may it be so with Posterity.

By all this we perceive, that as this regular Disparity in the Civil World is by the universal Consent of Nations confirmed by Divine Approbation ; so from the Text we may consider it has its Spring from the King. And as the *Apostle* resolves *the Difference of Gifts and Graces unto God's good Pleasure* ; so we must refer to the King the Distinction of outward Stations, the conferring of Dignities and Posts, by which some have Preference above others, some are made more or less Honourable : So the Question imports, *What shall be done to the Man whom the King, &c.* 1 Cor. 4. 8.

The Question presupposes the King to be the Fountain of Honour : This has always in Monarchical Kingdoms been held to be the indisputable Prerogative of the Crown ; nor can it be divested of this Jewel without Violence to the Merit of the Subject, as well as to the Right of the Throne : For
this

this Power in the King breeds a generous Emulation in many of the People, is a great Incitement to private Persons to perform some great Thing, whereby they may stand on some happy Opportunity Candidates, and with Justice and Modesty put in for Honour and Preferment.

Once give Way to the levelling Democratical Principle of some, who would abrogate this Inequality, and they'l make quick Work with the Estates and Properties of honest Men, as well as with the Titles and Dignities of Grandees : And so they did when the *House of Peers* was declared a Nuisance to the Nation, and quickly after the Revenues of many of them sequestred from their Families, as well as their Heads were separated from their Bodies.

The Sovereign in the State is as the Sun in the Firmament, shines with brighter Beams of God's Majesty ; these next him have fainter Rays of this, yet large Draughts of his Royalty. An ancient Father, who was the Glory of his Age, speaking of the Necessity of Government, and how Rulers are the Vicegerents and lively Pictures of God ; he says, Ordinary Magistrates are a contracted Character of God, or his Picture drawn

drawn to the Neck and Shoulders : These above were his Picture drawn to the Middle, but the King was his Pourtraiture in full Length. And he is certainly the Original of all their Dignity, the Spring of all their Streams ; he delegates Officers, substitutes Rulers, erects Judicature for tryal how legally they whom he invests with Power has managed their Trust : His Counsellors of State give Advice ; Judges, and they who share in the legislative Power, make Statutes and Ordinances convenient for the Realm, to which his *Fiat* give Soul and Life : Military Men manage Affairs of War ; the Nobility, Gentry, and Magistrates, in their several Districts and Limits of Jurisdiction, as they are intrusted and qualified with Authority, look to the Distribution of Justice, Execution of Laws, by which the Prerogative of the King and the Privilege of the Subject are both preserved : The Arbitrariness of the one, and the Petulancy of the other, are hemm'd and curb'd ; so that by the orderly Proceedings of these according to their peculiar Assignments, the Government is kept in a happy sound Temper, for the Honour of the Prince, the Credit of the Ministry, and the Felicity of the People.

Whatever

Deut. 17.

Whatever *Republicans* say against Regal Authority, yet the concurrent Testimony and Experience of all Ages, the long Footing it has had in the World, speaks its Divine Original : God established it over his own People in their most Prosperous State. And altho' I cannot deny but the slavish sordid Temper of some has attempted Aspiring Men to bring them under a Yoke of Tyranny and Cruelty, or the vain Ambition of some *Nimrod* has made him usurp Authority over others, Cunning and Trick has made Politicians introduce it in some Places ; the Pomp and Lustre of Sovereign Power has allured some high-minded Men to assume it, and these under them to embrace it : And the Advantage that redound to People, by the prudent wise Administration of some invested with Regal Authority, has swayed others to establish it among them. ; yet considering the Levity and Liberty natural to Mankind, the Itch of Domination in many, nothing but a Divine Stamp keeps up any Government, especially the Monarchical, in most Parts of the World.

Psal. 82. 1.

Therefore *David* saith, *the Lord standeth in the Congregation of the Mighty, he judgeth among the Gods.* And his Son declares, it
is

is by God *Kings reign, and Princes decree* Prov. 8.15.
Justice.

But whatever Apprehensions other States and Dominions have of different Models from it, as better calculated for their Temper, and most accommodated to their Interest: Yet as for us in these Lands of *Great Britain and Ireland*, under all the Agitations and Revolutions these Kingdoms suffered, except the last woful *Rebellious Interregnum* Sixty Years ago, there was never any other Government known among us: Even when *South-Britain* was canton'd unto Petty Seigniories, *North Britain* divided betwixt *Scots* and *Picts*, or *Ireland* parted unto Provinces; so that we of most Nations, either from precedent or any just Ground of Discontent with our present happy Monarchical Constitution, have least Reason to affect a Change. And upon the Score of the blessed Continuance of this Form among us, we may boast over all the Nations in *Europe*, That none can shew such a long Series of Princes, such a Lineal Succession of Kings, in a regular orderly Descent. What Interruption of the Monarchy, what Bandyng of the Scepter unto different Families, without Alliance or Blood-Interest be-

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twixt

twixt them, to the grievous Convulsion of the State most Kingdoms in *Europe* have undergone? How short-lived has the Royal Power been in some Races, like a glaring Meteor or blasing Comet, whilst Ours by the Divine Blessing has been a fixed Star, or like the Sun, rather casting his benign Influences to the Elevation of our Nobility, the Cherishing of our Clergy, the Establishment of our Gentry, the Protection of our Commons? We admire a Stately Palace for the orderly Variety of its Parts, and the Beauty of its Structure; but we so much the more Regard and Commend it, that it has stood out against Wind and Weather, and the Injury of Time so many Ages. This is the Condition of our Establishment, which I trust shall last as long as the World stands, to the Disappointment of the Hopes, the Confusion of the Plots of all the treacherous Enemies of the Monarchy and Episcopacy. I justly unite these together, for we found to our sad Experience, when the latter was demolish'd, the other stood not long: Verifying the Royal Maxim of our Sovereign's *Great Grandfather*, the learned'st and wisest Crown'd Head in *Europe* in his Time, who often said, *No Bishop, No King.*
Well

King
James I.

Well then, as the Regal Authority is undoubtedly best in it self, so it is certainly most agreeable to our Laws, Temper and Interest : And whosoever is invested with this, is the Spring and Root of Civil Distinctions and Different Preferences, has Power to bestow Dignities and Marks of Honour, and these should come freely from the Sovereign without Force or Compulsion : So the Text runs, *What shall be done to the Man whom the King delighteth to honour ?*

That Princes, like other Men, may delight in some more than others, is so agreeable to Nature, Custom, and the Practice of all Times and Nations; that to put any Restraint on their Inclinations as to this, is against Humanity and Reason: That their Affections, like these of other Men, may be drawn by secret unaccountable Springs and Motions to some more than to others, where is the Hurt or Harm? Indeed, it were to be wish'd that Princes did preserve their Affection, as their Rank, equal to all their Subjects; but since this cannot be expected, neither was or ever can be practised, let us wish it never may be ~~dis~~placed by them, or treacherously perverted by the

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Objects

me-

Objects of their Favour : Both which unfortunately come to pass, when the Sovereign is swayed by the Cunning of some Favourite Grandee to bestow some honourable Offices upon these of this or the other great Man's Recommendation ; and when so, this Intercessor interrupts the Thanks, and then the Prince buys but a Servant for another : And if upon some unhappy Turn this Man's Patron prove discontented, and through Ambition and devilish Instigation, which he plaisters over with the Old Cant of *Forty One*, viz. *a zealous Pretence for Religion, Property, Liberty, the Laws and Good of the Country* : Beautiful Inscriptions on Pitchers full of poisonous Drugs, Angelick Charming Saint Sign-Posts to Houses of Lewdness and Debaucheries. Did we not know these Sacred Names prostituted to carry on Irreligion, Sequestration, Slavery, Oppression, Contempt of all Sacred and Civil Ties, and the total Ruin of the Country ; yet how many have been wheedled, through a servile Observance of these and the like Dictates of them to whom they immediately owe their Rising, from their Duty to the principal Author of their good Fortune, I could give Instances. If some
wife

wife and good Princes had been left to the Freedom the Text here allows, these Mischiefs might in some Degree been prevented : *What shall be done to the Man whom the King delighteth to honour ?*

Another Thing is Injurious to the Sovereign's Freedom in conferring Marks of Honour, and sometimes Prejudicial to his Interest, is, when he is teased by the Importunity of some hungry Courtier, and to gratify this Man's needy covetous Appetite, he is sometimes overborn to misplace his Favour, and, contrary to his own solid Judgment as well as Inclination, put some in Posts of Credit. This must be allowed a Weakness to set Dignities to Sale : It is very Unhappy, when he that bids most shall speed best. There are some Subaltern Offices that in all Courts are thus disposed of, without Prejudice to any ; but the installing Men in Places of Judicature for Money, as in *France* and other Kingdoms, is an open Door to Bribery and Injustice ; and of such Men who make their Entry that Way, may be often said, as of *Pope Alexander VI.* Father of *Cæsar Borgia*, that Compound of Treachery and Cruelty :

Vendit

*Vendit Alexander Claves, altaria, Christum :
Emerat ipse prius, vendere jure potest.*

Davila.
Hist. Lib. 6.

Another Infringement of this Liberty of Choice in the Sovereign, is, when Subjects factiously presume to remove from, and set up, whom they please to manage all Affairs of Consequence about the King. The *Guilian* rebellious Faction, at their Meeting in *Blois*, Anno 1576, propose this to the *French* King, which he rejected with Disdain, and we know who transcribed in this and many other Popish and cruel Practices the Copy of that Party; nor is there greater Resemblance betwixt any Parent and Child, than betwixt the *Guilian Holy League* and the *Scots Solemn League and Covenant*: The *Cockatrice* Egg of all the Bloodshed, Murder, Sacrilege and Oppression these Nations for twenty Years groaned under, from the *Forty* to the happy Restoration of our beautiful Legal Constitution in Church and State, at King *Charles II.* (of Blessed Memory) his Comfortable Return, Anno 1660.

I do not mean by all this, that Princes should let loose Reins to Humour, Passion, or Caprice, in the Election of their Favou-
rites,

rites, or that they should slight the candid Informations, or fair Representations of these wise, faithful and experienc'd Men about them ; for the safety of Church and State, of Court and Country, depends on *the Multitude of Counsellors* : But that their innocent Inclinations need not to be driven ^{Prov. II. 14.} to or from Persons, nor their Authority in this Matter diminish'd by unjust or unnecessary Limitations, or the Sauciness of their Subjects. What Sovereign, as *Lewis XI.* said, *would not desire to be out of such Page-ship ?*

Let us consider, since all their Subjects do not love them alike, though it were a generous Competition in them to contend who should love the most, and serve them best : Why may they not be allowed to be more liberal of their Favour and Bounty to some, than to others ? The Saviour of the World had his Favourite Disciple. Let it be consider'd, Kings cannot be equally Familiar with many, without running Hazard of contracting Contempt ; nor shut up from some Objects of their Liking, without cruel Confinement of the freest and noblest of all the Passions ; to deprive them of whose Course, were to rob them of one
of

of the greatest Comforts of Life, and reduce them to a worse Condition than the Meanest of their Subjects. Who can gratify themselves with the Endearments that flow from the Conversation of these they take a Liking to? And if all Men be indulged to have Confidants, to whom they may disclose their Sentiments, impart their Cares for Ease, or their Joys for Increase; Who can deny it to his Prince? It is very agreeable to Divinity, Morality, or Policy, for Sovereigns to have about them Favourites of harmless Pleasure, Sports and Diversion, as well as Men carved out for weighty Business and Dispatch. *Augustus* highly esteemed *Mæcenās* for his Politicks, *Agrippa* for his Valour, and *Virgil* for his ingenious and pleasant Conversation: And they were Companions of his facetious Recreations, as well as Counsellors of Affairs of Government. The Great *Alexander* had *Hephæstion* for the Companion of his Delights, his jocund Friend; but *Craterus* for his Skill in the serious Conduct and good Management of publick Concerns: This he esteemed as *Emperor*, for his profound Wisdom in Matters of Importance; the other as *Alexander* for his ready Wit and merry Temper.

Tho' all the Associates of Pastime be not fit to be Ministers of State, for these must be the Creatures of his Brain and solid Judgment, but to the Composition of the other there must be some Grains of Humour and Affection indulged ; and without this Freedom the Grandeur of Kings would be very uneasy to them, and prove in Effect but a gilded Slavery : The want of such free Communication of Thoughts to some wise and trusty Partners of Pleasure and Business, stupified the *hardy Duke of Burgundy* ; and leavened *Lewis XI.*'s Temper in the Close of his Days, made him Uneasy to himself, and his Government so to his People : Hence it was, the last Years of his Reign were neither the Reputation of his Wisdom, nor their Benefit. The Soul that is shock'd with Cares without Vent, like strong Spirits without Matter to work on, is strangely discomposed, and its Force is recoiled on it self to its Consumption and Loss.

Although the Fancy of Princes in electing Favourites be not always grounded upon Reason or Merit, and they may happen to bestow Honours upon Persons whose ill Qualities discredit their Judgments, and the Dignities conferr'd on them, more than the

Marks of Distinction they bear can adorn them, or make them respected; yet it is hard clipping the Wings of the King's Authority, so as to cross him in this Matter, for it is his Prerogative to make his Subjects stand for more or less, as Auditors do their Counters: And if he chance to raise some Men of Worth, whose immediate or mediate Parents were very obscure, what is that to them whose Extraction has pathed the Way to their Preferment? For if we trace either high or low far backward, we'll find, as *Seneca* and *Cicero* both made the Remark in both Ranks, *some of the Meanest have drop'd from Princes, and of the Highest have sprung from Peasants*; so there is the same Circulation in the civil Body as some assert in the natural, a Flux and Reflux of the same Blood from the Shoulders to the Feet, and from them upwards again. Some by Misfortunes become the Ruin, some by a happy Providence the Rise of their Families. Now since the Sovereign's Liking is free, and the Spring of the Courtiers Advancement, it is not here from the Purpose to enquire what are the happy Attractives of the Sovereign's Affection, whereby he is induced to bestow Characters of Distinction, Offices of Dignity

nity and Authority upon Persons which I shewed, is the *third Notion of Honour*.

As to this Matter it is somewhat Nice, and I must say of the Love of Princes, what I must conclude of Love in general; it resembles that God whom the Apostle describes by it as the noblest *Hieroglyphick* of the Divine Nature. For as there is nothing more hid, yet nothing more known, than the God we adore; every one believes he is, and the Creatures we daily see and converse with, bear some Vestiges of his Power and Goodness, some Strictures less or more of his Beauty: Yet these who search with best Success into the Nature of Things, know not what he is. Thus it is with Love; there is nothing more universally felt, nothing more familiarly spoke of, nothing more common in the World, than the Effects it produces; yet nothing more obscure than the Springs of this, nothing more puzzling to some of the best and most eloquent Moralists, than an exact Definition of the Essence of that Passion which exercises an absolute Sovereignty every where.

And to this I may transfer what St. *Augustine* said of *Time*; *If no Body put the Question to me, what it is? I think I may give some good Ac-*

1 John 4.
16.

*Estne Dei
sedes nisi
terra, &
pontus, &
aer, & cœ-
lum, &
virtus?
Superos
quid qua-
rimus ul-
tra? Jup-
piter est
quodcunque
vides, quo-
cunque mo-
veris. Lu-
can. Lib. 9.*

*Si nemo ex
me querat
scio, si
querenti
explicare
velim.
Nescio.*

count of it; but if he come to catechise me about it, I can give him but a sorry Answer as to the Knowledge of it.

Indeed, these Philosophers and Divines, who go on the *Platonick* Notion of the Pre-existence of Souls, can resolve the Cause of Love and Friendship betwixt Persons, unto a Familiarity and Intimacy these Spirits contracted before their Infusion unto these Tabernacles of Clay, which by a strange Extatick Sympathy upon the very first Appearance at their Meeting, in a Moment inflames their Hearts with a mutual Good-liking towards one another, before any Thing of Discourse or pleasant Conversation draw out these Sparkles of Affection: Or if these Intervene before their Hearts warm towards one another, they but stir up the Embers, and awake that Remnant of Amity that was sopite for a Time, until quickened by Conference, Consideration and Acquaintance: As two Persons, formerly most dear to one another, after a very long Absence; upon their first Congress, through Contest betwixt a feeble Memory and confused Imagination, feel some kind Tendencies towards one another, which after narrating some particular Circumstan-

ces relating to them both, revives their ancient Good-liking, that it breaks out unto Transports of Joy, and all the kind Significations of reciprocal Endearments ; so that with these *Platonists*, Love as well as Knowledge is but a kind of Reminiscence, as they call it, or renewing of old Friendship.

Or shall I say the Original of Love or Friendship, among Persons, is from the Operation of some propitious heavenly Constellation, that leaves a kind of amiable agreeable Character, which no Person can express, a charming *Je-ne-say-quoy*, Unspeakable, somewhat that by strong but secret Strings unite Souls.

Or shall I turn *Prædestinarian*, and speak after the common Rate with many, who deny Predestination in other Cases, and yet will allow it in that of the nearest Conjunction of all ~~within~~ in the Union of Married Persons ; and attribute to the Influence of this the several Amities of this Kind in the World : And howsoever many have their Recourse to this, when they cannot discover the nearer immediate Causes of Things, as a Shelter or a Sanctuary to their Ignorance ; yet I must hide my Head in this Cloud, as to the Affair in Hand, and assign a peculiar
Providence

Prov. 21. 1.

Fato quodam ut
forte nascendi, ita
Principum inclinatio
in hos, offensio in
illos. Tacitus.

Providence for swaying the King's Inclination more to this or the other Favourite; besides Scripture-Testimony, we have an additional Confirmation from the Statesman's *Statute-Book*, where the Author ascribes unto *a kind of Destiny*, to the *benign or malevolent Aspect of some Planet's Affection to some, and his Aversion to others*.

But if I say, as I justly may, of Love all at once, after all Disquisition into this Matter, it is *a Thing we know not what, which is formed we know not how, and enchants us we know not why*: So more specially I may say so as to its Motions in the Souls of Sovereigns, and the Wheels that set it forward or backward in them, their Power can be better and more easily brought under Direction, than this under Rule. It is Folly to think we are able to dive into the Hearts of Princes, or give Reasons for their Favour or Dislike.

You may think it strange, but it is true, these eminent conspicuous Qualities of Wisdom, Valour, Learning, &c. which procure Esteem from Sovereigns and others, beget not always Love in either: Veneration and Affection go not always Hand in Hand, the brightest Graces have more Admirers

than Followers ; we do not always embrace what we approve and extol ; the leading Faculty of the Mind has to do with some mutinous Subjects, and rebellious Dispositions. There are some Dishes at a Feast we can praise and commend, to which we bear no great Appetite ; and there are Persons we acknowledge of excellent Parts and ample Merit, for whom we have not much Liking : And without this in the Sovereign, the greatest Worth may be put to tedious Attendance , and forc'd to take a long Compass before it can raise him to the Honours of the Court ; the King must take Delight in him before he advance him : So much is more than insinuated here ; *What shall be done to the Man whom the King delighteth to honour ?*

*Video meli-
ora proba-
que, dete-
riora se-
quor.*

It is impossible to bring this Matter, as to Princes Inclinations, under any certain positive Prescriptions, for as to politick Ones I do not pretend : Men, as I have said, must be born, at their Nativity, with a secret Celestial Impression that recommends them to the Sovereign's Favour, or predestin'd by an auspicious Providence thereto. It is not taught by Art or Address ; howsoever in this as in other Affairs, these may minister no
small

small help, if not to the first Procurement, yet I am sure to the Increase and right Improvement of it, and the happy Effects thereof in Marks of Honour and Power bestowed on them.

*Augebat
famam ip-
sus uti in-
genium
quantacun-
que fortuna
capax, De-
cor Oris cum
quadam
Majestate.
Tacitus.*

However, in the first Place, as a good Introduction to incline the King's Delight to honour any, I may say natural Endowments, whether of Body or Mind, such as Strength and Beauty, Wit and Judgment, Sagacity and Dexterity, a graceful Presence, a stately Meen, accompanied with a courteous Disposition and Sweetness of Temper, &c. These are powerful Orators to bespeak the Favour of Kings and Grandees, to command the Fancy, and commit a welcome Violence on Mens Wills. They are successful Harbingers to dispose others to receive us with Esteem, and entertain us with Affection; path the Way to Mens Advancement, open the Door to Preferment, as well as to Hearts: And there is more Force of Persuasion in the silent serene Looks, in the decent Behaviour, the comely winning Deportment of some, than in all they either do or say. And if there be any Thing remarkable in either of these last, it receives no small Augmentation of Lustre from the other natural Embellishments. Some

Some have such august Souls, such vast Capacities, that they scorn Confinement to any peculiar Excellency ; they look upon Eminency, in any particular Province or Employ, as a Piece of contracted Servitude beneath the Grandeur of their Spirits. Nothing, as we say, can come wrong to them, they can so manage every noble tho' different Enterprize with equal Dexterity ; whatever they undertake, they accomplish with such Grace and Facility, with such Success and Advantage, as if Providence had particularly design'd, and Nature peculiarly adapted them for that very Affair, as *Livius* speaks of *Cato*: Who was such in War, you would imagine he had been from his Youth bred in the Camp at Feats of *Chivalry*, and in Peace so addicted to the Muses, as if he intended more to be an *Athenian* Probationer for some School-Preferment, than a Roman Governor or Conqueror ; yet when Things came to the Push, as we say, and Need required, he acted the Part of a *valiant General*, a *judicious Senator*, and a *most powerful Orator* in their Turns. *Plutarch* says of him, *He was Courteous, yet very Grave ; Pleasant, yet very Piercing ; Facetious, yet Austere ; Florid in his Expressions, yet very Pithy ; and*

Ut Natum
ad id
unum di-
ceres quod-
cunque
ageret.

Optimus
Orator, op-
timus Impe-
rator, opti-
mus Sena-
tor. Plinius
de Catone
Censorino.

K

though

though he appeared Simple and Blunt, he was full of Metal and Smartness.

2. Now when these excellent natural Qualities are grafted on a Stock of Ancient Nobility, then the Avenue to the Prince's Favour is very clear, his Ear is ready to listen to the Recommendations of old experienc'd Courtiers in their Behalf, his Heart and Arms are open to receive them, his Treasure to reward them. This Nobility of Blood, with the other Appurtenances, is to them, on their immediate Appearance at Court, like the first Hand in some Games, justifies their Suit for Preferment, encourages their Pretences, and with good Reason furthurs their Advancement. Is it not very Equitable, that the Worth and Valour, the Virtue and Gallantry of generous Ancestors, should be effectual to prove Honour from the Prince, and Esteem from the People, to their Posterity : *And this, as Seneca says, a Tribute we owe the Virtues, that we reverence them, not only when they converse familiarly with us, but when they are removed out of Sight, and the Badges of them obvious to our View, in these descended from famous Progenitors.*

*Insignes
Nobilitates
Magna Pa-
trum me-
rita, prin-
cipum dig-
nationem
etiam Ado-
lescentulis
assignant.
Tacitus.*

*Hoc debe-
mus virtu-
tibus, ut
non pre-
sentes so-
lum illas
sed etiam
ablatas e
Conspectu
colamus.
Seneca.*

Here

Here it may be asked, Whether or no the annexing of some Places of Trust and Offices of Authority to Mens Birth and Blood, making them Hereditary to their Families, is Commendable? Whatever may be said for or against this, we find some Vestiges of it in the best model'd Kingdoms in *Europe*: And where this Custom has taken Footing, it is apt to stifle any envious Resentment of Inferi-ors, since by this they are precluded from these Posts, nor need they be vexed or fret at what they cannot help; it may prevent that Competition which flows from Mens over-valuing their own Merit, that Bustle and Contest about Preferments they see already disposed of, and put out of their Reach. This may cure that Humour of undervaluing Men of Parts for Non-Advancement, since they are not more prejudiced hereby than others of equal or greater Worth: And if the Choice were referr'd to Merit, pray where should the Competition End? We are generally favourable to our selves, and Partiality, Ignorance or Design in others, as they are acted by their own Humour, or swayed by the Cunning of these who have Influence upon them, may make them and

us faulty Distributers of Honours, if Mat-
ters were left to our Determination.

καλὸς παρ-
ρήσιος δέ-
σαυρος Εὐ-
γένεια ὑπὸ
χαλὸν καὶ χί-
βδηλον
ἔχοντες γε-
νὸς ταπει-
νῶσαι πύ-
φουκε. Plu-
tarch.

Philip de
Comines.

Persons of high and noble Extraction
come to the World with an innate gallan-
try of Spirit, that fits them for heroick At-
chievements, and when they are shined on
by the Royal Favour, they are more ca-
pable to promote the Grandeur of the Mo-
narch, the Benefit of their Country, and the
Honour of their own Illustrious Families :
While these *Terræ Filii*, these of obscure
Birth, having more *Copper* or *Dross* than of
Ore or *Argent* in their Constitution, are by
Nature destin'd to low Uses, and sordid Em-
ploys. Valour and Policy, the sublime Qua-
lities of the Court and Camp, become as
natural and hereditary to some great Hou-
ses as the Colour and Complexion of their
Progenitors, which frequently run in a Line.
And as that profound Statesman as well as
Historian narrates, how some Children at
their Birth have brought with them into the
World on their Bodies, the Marks of some
singular Excellency peculiar to that Race of
People : As, the Posterity of *Seleucus* an An-
chor, these descended of *Pithon*, an *Ax* ; these
of *Semes*, a *Lance* ; Instruments by which
these

these Persons became renown'd ; so there are who carry great Characters in their Hearts of their Predecessors eminent Virtues, and their Actions correspond to the Precedents they have set them, as well as the Dignities they have left them.

Where these three concur, fine natural Endowments, noble Extraction, and virtuous Accomplishments ; Persons thus qualified may be said to be born Favourites of a good Prince, and the Darlings of a virtuous Court, who fasten to them the Honours of it, for as fleeting and uncertain as they are, with a threefold Cord. Must not all own these stand fairest of any for new Dignities ? And why should it be thought strange if they ascend to them with a quicker Motion ? And we may freely say, that creditable Offices bestowed upon such, is like Diamonds set in Gold ; whereas if they fall upon them of mean Birth and a like Merit, these may be said to be coarse Medals carrying the Effigies of Heroes. And here, without straining the Metaphor, *Materiam superabat Opus* : But of the other, whose Blood and Worth exceed their Dignity, we may invert the Phrase, and say, *Materia superabat Opus* ; this, as *the Altar, consecrates the Gold*. Let me then in the *third* Place say,

3. That

Ovid. Met.
Lib. 8.

3. That Virtue should be the great Attractive of this Honour we are now speaking of. The very Heathens, who received all their Light in the *Sinai* of Nature, had some Conviction of this upon them. For the *Romans* erected a Temple to Virtue, in the Way to that which was dedicated to Honour; intimating that the one, to wit, Virtue, was the Avenue and streight Passage to the other; and for as corrupt and degenerate the World is now become, and how much soever our Nature is vitiated, we are apt to attribute Mens Preferments and Dignities to their Merit: And there is no Person but would think himself injured and disparag'd, if his good Qualities were secluded from operating more toward his Rising and good Success, than either Fortune or Chance. And howsoever these may be mistaken, and that Honour is not always the Lot of the most Deserving; yet is the Error the more pardonable, in that it is founded on the universal Sentiment of Mankind, who think Fame and Renown, Honour and Power, the legitimate Issue of signal Perfections in these Persons who acquire or enjoy them: And when it happens otherwise, it is an Inversion of the Order of God
and

and Nature, which Providence permits and disposes for hidden, but still wise and just Ends.

It is certain, the first Basis of that Nobility of Birth, for which some value themselves, and justly expect Esteem from others, was Virtue : And it is this that can best support the Privilege of their Extraction in the Issue of their Loins ; procure and conserve Honour for other Traffickers for, or Purchasers of it. The Dignity of these Families of Antiquity is most splendid ; and yet the first Obtainer of this, was likely come of Persons of no considerable Account. All Greatness had a Beginning, and that was grounded more upon Desert than Blood ; so that Virtue and Merit is the Spring of Nobility of Blood, Honours of the Court, or Esteem of the People. He who by more than ordinary Performances or Accomplishments, raised himself to Preferment, and laid the Foundation for his Posterity to build upon, and increase the Stock, deserves more Honour than he who claims it by his Birthright : For this is Matter of Chance and Fortune, and he wears but the Reward of his Predecessors Virtues, he struts out with their Colours, and vapours with their Ensigns ; but he who by his
noble

noble Actions has earned the Marks of Honour he possesses, triumphs in the Spoils of his own Conquest. However, we must conclude these descended of noble Ancestors, famous for Antiquity, who illuminate the Titles, these Badges of Honour, and Indications of the Princes Favour, in some Requital of their Fore-fathers glorious Actions, with their own singular Qualities and noble Feats, nothing short of the first Founders. For it is presumable, if they had had the same Scene to act, or had lived in the Times when the Ground-work of the Grandeur of their Houses was laid, they had come nothing short of their Glory, or Success of the Original Promoters; and the Marks of Honour they inherit, become the Livery of their Virtues, as well as the Remuneration of their Ancestors meritorious Deeds.

In all well-regulated Courts, we find honourable Rewards bestowed on these, whose Valour in the Field, or Policy at the Council-Board; whose Eloquence at the Bar, or Integrity on the Bench; whose Learning and Compass, whose Application, Diligence, and publick Spirit-
edness for the common Benefit of others,
made

made them remarkable. They who have by any of these eased the Sovereign of Care, the Nation of Tyranny or Usurpation, warded off the Blows of insulting Enemies, relieved distressed Kingdoms, restored injured Princes, or righted oppressed Subjects, and been great Benefactors to Mankind ; what Dignity can be conferr'd upon any of these, but all good, honest, wise Men, will conclude a just Retribution for their Pains : And such become deservedly the Darlings of Fame, the Theme of Panegyricks, and the Objects of universal Applause.

We learn from History, and we have Experience of it, that these worthy Patriots of excellent natural Parts, of honourable Descent, of transcendent moral Accomplishments, of generous Dispositions, publick Beneficence, prudent Conduct, and obliging Conversation, have arrived at an universal Reputation in their Country, have had their Turns in the Favour of the Prince, in the Sway of Affairs, and Adorations of the People : They reign'd like Benefactors in the Hearts of Mankind, they did swim in the Esteem and Applause of honest Men while they liv'd, and their Deaths were attended with Regrets and Lamentations,

tions, not only of a few Friends, but of all Men of Condition : But what was this but the Reward and Crown of their Virtue ? And though all fine Men among Nobles cannot be Chancellors, Treasurers, &c. though all learned Doctors and eminent Preachers cannot be Prebends, Deans, or Bishops ; though all judicious Counsellors and eloquent Barristers cannot be Judges ; though all brave Soldiers cannot be Commanders, nor all who are such, arrive to be Generals or Admirals : Yet all these in their several Degrees and Stations add to the Beauty, Strength and Safety of the Civil Body, as the several Parts of the Natural contribute to its Ornament and Conservation. And it is One to a Thousand but Men eminent for these mentioned Qualities, may one Time or other bear illustrious Characters of Dignity, make conspicuous Figures in Church and State, have the benign Aspect of the Sovereign, the Smiles of the Court, and the favourable Acclamations of the best in the Nation.

Discourse
41.

While I am upon this Subject, there are two Questions of the ingenious *Malvezi*, in his Reflections on *Tacitus*, not foreign to it : One is, whether is it better to despise an Honour

Honour which a Man deserves, or covet and court it without Merit ? If he had said, Whether is it better to decline or fly from an Honour a Person deserves, than to sue for it without Merit ? It was easy to resolve, it was much better to decline it ; for many of great Merit have done so, and prefer'd Ease and Solitude to the Fatigue of Business, the Splendour of Authority, and the Glory of the Court. And others, after they had sway'd the great Negotiations of State, to the Satisfaction of the Sovereign, the Honour of the Government, the Advantage of the People, have laid down their Dignities with as much Serenity of Countenance and Equality of Mind, it not more, than ever they took them up with, embraced or managed them.

But to despise an Honour fairly offer'd and well deserv'd, is a Piece of insolent Pride : For either the Person thinks he has not had sufficient Reward, which is very like he measures more by his Ambition than Ability, or he sets no just Estimate on the Dignity according to its intrinsic Value, or on his Prince's Favour, who cannot be supposed to assign it to him, if not suitable enough to his Rank, and worthy his ac-

ceptance. *Dio* tells *Cæsar* never rejected any Honour done him, lest he should thereby incur the Imputation of slighting the Gift or the Donor, or both ; and by this kind of Affability he encourag'd them to make him greater Proffers.

*Multum
refert in
qua cujus-
que Virtus
aut Vitium
tempora
inciderant.
Tacit.*

But to sue for Honour without Merit, tho' it be a Folly, yet it is more pardonable than to despise it ; for he may chance through Time and Practice in his Prenticeship to Business acquire Capacity for it, find some to assist him, meet with a favourable Prince that will by his Art cover his Failings, through good Nature extenuate and pardon them, or by his Power defend and carry him through, notwithstanding the Escapes he hath committed ; or it may chance the People may be well conditioned, so as to bear with his Weakness without Noise or Clamour, or they may happen such easy Circumstances of Time, that the State contract no Damage by his Insufficiency ; or Men become not so querulous or inquisitive. There are more sleepy and more active stirring Times ; but if any of these, or all, should concur to bring him off, yet it is a dangerous Presumption and unaccountable Forwardness for any to under-

take any publick Businels of State, which he cannot manage. In any Case, much less in this, a Person should not take a Load for which his Shoulders are not adapted. Besides the Hurt to the Commonwealth which may be very fatal ; for in Military and Politick Affairs, the Mismanagement or Miscarriage of one Man in a considerable Station may be such in an Instant, as many valiant and wise Men cannot for a long Time, or may be never, repair : And besides the Disgrace to the Sovereign, from such Ministers which cannot but expose his Prudence ; their own Reputation (which otherwise might have been preserved entire, if not brought to Tryal) suffers, and such Persons are justly enough by *Plutarch* compared to *small Statues set on high Pedestals, which appear less by their Exaltation.*

Sumite materiam vestris qui scribitis equam viribus : & versate diu quid ferre Recusant : quid valeant Rumeri. Hor. de Arte Poet.

The other Question is, Whether he that is qualified with Ability for some Court Honour, and despiseth it not, ought when Occasion offers put in for it, or stay till he be invited ? If they be Dignities attended with Danger, which require vigorous Resolution and speedy Action, he is to offer his Service frankly without Delay, or putting his Sovereign to hard Conditions, as some
upon

upon a Pinch shamefully indent with him, whereby, instead of serving the King, they serve themselves of him, and make their Advantage of his Straits. This sort of Bartering among Equals is sordid, and much more when a Subject sells his Service which is Duty, to a Prince, and improve the Difficulties of his Master, in order to cut and carve for himself what Reward he pleases. When Men see their Sovereign standing in Need of one of Resolution and Conduct for a hazardous Enterprize, and they take Occasion to recount the glorious Actions or heroick Exploits for their King and Country ; in carrying on or accomplishing of which they bore a considerable Share, and all this with Purpose they may be commanded or employed in this or some other future difficult Undertaking for the Honour or Felicity of either, rather than with any Design to catch up Praise or Applause : This may pass without any reproachful Aspersions of Boasting, Folly, or Vain-glory ; and is so much the more gratifying, that it is so Voluntary in such a dangerous Juncture.

But if it be a Dignity of Ease and Emolument, Persons of great Birth, pregnant Parts, and Capacity for the Employment,
may

may offer their Service modestly, without any Imputation of Temerity or Presumption. For when a Person's Value of his own Abilities or former Services is moderate and just, for him to look out advisedly and soberly for an agreeable Recompenſe, whether of Honour or Benefit, as others in the ſame or the like Circumſtances with him have obtain'd ; is but a Piece of generous Emulation, which may animate him to continue in his Duty and Increate of Industry in all theſe virtuous Actions, which may juſtify his Claim : And his Succeſs in compaſſing any Privilege, is a ſtrong Provocation to others to a vigorous Imitation of his fair and laudable Proceedings, in Expectation of the like happy Event ; but if the Interpoſition of Courtiers of old Standing repreſent their Sufficiency for the Poſt, they come with leſs Umbrage of Ambition to it : And there is nothing more neceſſary towards a Man's Riſing, like a truſty Friend of Power and Intereſt ; for Merit, be it never ſo great, like ſome rich Commodity, ſells better at the Second than Firſt-hand. And another can ſay many Things for a Candidate of Preferment, that an honeſt Shamefacedneſs and Prudence cannot per-

mit him to vent in his own Behalf. Persons thus happily endow'd, are less indebted for their Dignity ; yet God forbid this should prove to them any Temptation to Pride, Perfidiousness, or Ingratitude.

Well then as to this Affair ; let me say, a Person should neither ambitiously affect, nor through Mistrust, much less Contempt, decline a creditable Station, which God and Nature has fitted him for ; and these in Power to bestow it, regularly invites him to embrace, and when he enters thereto, he may advance with an understanding Boldness, confiding more in God's Assistance, than his own Ability, to carry him through the Dangers and Difficulties he may encounter : And so he may be a happy Instrument to promote God's Glory, the Prince's Honour, the Nations Good, his Friends and his own Comfort and Reputation.

Lib. 4. E-
thic. Cap.
3, 4.

Aristotle makes Magnanimity consist in a pursuit of Honour and Glory by noble Deeds, and Pusillanimity to be a foppish Contempt, or timorous declining of Dignities a Person deserves, and is capable to manage. And about the End of *Chap. 6.* he says, there is a commendable Habit and Disposition of Mind ; though without a Name,

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Name, betwixt Ambition and Contempt of Honour ; and what other can this be, than a modest Behaviour in an humble Offer and discreet Acceptance of an Honour we virtuously obtain, through the Favour of the Sovereign, or these capable to confer the same ? Excellent to this Purpose is the Close of the Great *Nazianzen's* first Oration ; where he tells, *What a struggling he underwent in his own Mind, for the Conflict of Two Fears : The One, of accepting the Episcopal Dignity, in regard of its Weight and his own Weakness ; the Other was a Fear which affected him for Disobedience in refusing it. He tells he was toss'd hither and thither, like the Waves of a River which are rais'd, and sometimes curvet their Crest one and anon another Way, as they are agitated by contrary Winds. At last the Consideration of the Danger of Disobedience, like the stronger Blast, bended his Inclinations not to stand out longer : And he so evenly walked betwixt these two Fears, that he did not greedily covet, or ambitiously grasp at it, nor yet disdainfully reject it when it was offer'd him. The former was an Effect of a preposterous Affectation of Dignity which he would not be guilty of ; the latter was such a Piece of bold presumptive Untowardliness, not becoming ;*

both of them incident to Men, void of Instruction and good Discipline. And that his Misfortune was, his Lot was fallen betwixt Men either too Venturous or too Remiss. That he was more Cowardly than these who shuffled themselves with all speed into Preferment, and more Courageous than they who altogether shun'd the same. He concludes, that it is his Judgment, God who enjoys and expects Obedience, will assist of his Goodness these who trust in him for Succour, and will supply them with all suitable Accomplishments whom his Providence exalts to any Dignity : While by Disobedience and wilful Neglect, Persons forfeit the divine Favour, as well as deprive themselves of the Office ; nor have they great Cause to promise themselves or expect his propitious Concurrence in other Things, that through Diffidence of his Help decline his Service.

From all this, we see it argues Despondency of divine Help, as well as Dastardliness of Spirit ; to seek to avoid these Honours, a favourable Providence casts in our Way, and a happy Concurrence of Circumstances, through God's Blessing may make us improve to noble Ends and excellent Purposes. It is only the sneaking sinister Methods by which some screw themselves unto Places
for

for which God never fitted them, Nature never qualified them, their Birth or Breeding never polish'd them ; nor were they by Advantages of generous Education, or Cultivation of Parts, capacitated for them that is to be condemned by all. As to Men of large Souls and proportionable Estates, disposed to Acts of Bounty and Generosity, regularly to ascend to publick Stations where they are seconded with Power and Ability, with an ample Theatre for the Exercise of their Magnificence and Bounty : Such Mens Advancement is like the Conjunction of these auspicious Planets which purify the Air, tempers the Seasons, fertilizes the Earth, and benefits the World with their Influences. But I believe I may furl the Sails, or draw in my Hand from encouraging Men to hunt after Honours ; some had need more Curb than Spur in this Matter, in an Age where there are more Competitors and Candidates for Preferment, than there are Dignities to distribute among them ; there is as little Fear of some's Abstractedness and Self-denial this Way, as of rich beautiful Maids among us turning Nuns, or opulent young Heirs becoming blind with Studying, or mad with Learning.

4. Well, since many have a Byass to Posts of Dignity, let them in the *Fourth* Place add to the other Advantages I have nam'd, Capacity and Ability. This has been always the greatest Charm to wise Princes to delight in honouring any: This is so necessary, that without it the Sovereign's Wisdom comes under Suspicion, the Conduct of Affairs under Mismanagement, the Subjects Interest under hard Inconveniencies, and the Honour of the Nation under Reproach, if not Ruin. What a Pilot is without Eyes, a Bird without Wings, a Tradesman without Hands, that a Statesman is without Brains. *Bernard* complain'd of Four Things which carry a strange Contradiction with them, and are of dangerous Consequence: A blind Watchman, a lame Harbinger, a dumb Cryer, and an ignorant Teacher. All this and worse is a Man in Honour, and understandeth not, even like the Beasts that perish.

*Speculator
cæcus, præ-
cursor clau-
dus, præco-
mutus, doc-
tor inscius.*

*Psal. 49.
20.*

The Felicity or Misfortune of Reigns and Governments depend on the Good or bad Conduct of them in whose Hands the Administration of Affairs is lodged, and these of Sufficiency for, are likeliest, through God's Blessing, to promote Matters to the
best

best Advantage. Such by their Wisdom and Honesty, by their Assiduity and Application in setting forward what is just, necessary or convenient for the State of Times and Business, can best preserve the Dignity of the Sovereign, the Influence of his Authority, and yet carry Things so that the Liberty of the Subject be not infringed, nor the Freedom of his Obedience impaired, which by how much the more hearty and chearful it is, is so much the more lasting to the perpetuating the Honour of the Prince, the Safety and Credit of the Ministry, and the Happiness of the People.

Yet the natural Levity and Skittishness of the Populace is such, they may be easily wrought on, by the Cunning of seditious and schismatical Men, to make Disturbance without any Defect in the Foresight or Policy of their Governors, and the Humour of that Beast of many Heads, that has more of *Briareus's* Hands for Mischief, of *Midas's* asinine Ears, as to any hearkning to Reason or sound Counsel, than of *Argos's* Eyes to see unto the Springs, Motives, or likely Events of great Transactions; cannot sometimes be kept from dangerous Eruptions, whenever they heedlessly take up Prejudices

*Est in omni
populo quid
malignum
& queru-
lum in im-
perantes.
Tacitus.*

er Suspicions against the settled Government, which like Tinder they are frequently ready enough for, without any just Provocation ; however, an able honest publick Ministry is likest to prevent or cure this, specially if some Measure of Experience in leading Men be added to the Four Qualities I have named. Therefore,

5. This, in the *Fifth* Place, may be allowed a very just and effectual Attractive of the Prince's Favour to raise Men to this Honour and Preferment the Text runs on ; without this, the best Abilities with all the other preparative Ingredients I have named for ~~bind-~~ing the King the Fountain of Honour his Inclinations to any, are subject to dangerous Errors and Mistakes. A Man must be broken unto Business, as the *French* say, before he can be confidently depended on, or trusted to manage Matters of Consequence : And if in his own Person he has not made Trial of the various Furtherers or Hinderers of State-Intrigues ; if he has never been deceived in Men, or disappointed as to Means, and never necessitated to change the one or the other ; he should diligently consider the Examples of this or any other Kind he meets with in History, or hears from the
Con-

*Rompu
aux Af-
faires.*

Conversation of them of Experience, and from them form a Scheme fit for his own Direction. For whoever considers the several Alterations of Times, and different State of Affairs in all Ages, compares the present Scene of Matters with that in former Days or Generations, will find, for all the Circulation the Wheel of Fortune makes, the Turnings to and fro, forward, backward, and about, that it falls often into the same Track. Preceding Times and Transactions are a Copy of ours, the same Virtues and Vices, the same good Politicks and bad, the same covetous Designs and ambitious Projects, the same Humours and Distempers, whether Physicall or Civil we complain of, have reigned formerly, and the same Game played now, only the Hands changed. He that seriously weighs past politick Contrivances, or casual Emergents, and what followed on them, is fittest to guess what may probably be the Issues from the same or like Accidents again, and provide such Remedies as wise Men formerly did in the like Cases : Or if there be no Precedents of the Disease and Cure, (which is almost impossible) yet from comparing Occasions and the State of Matters fully,

fully, thinking Men may be helped to invent such new Expedients as the Nature of Circumstances do require or can well admit : And certainly the understanding and well pondering Things past, may contribute to help them much upon new Occurrences, to obviate with good Success future, or remove present Inconveniencies.

6. But the Capestone of all these Endearments and Recommendatory Endowments for standing fair in the Monarch's Favour, and hoising a Man up unto the Honours of the Court, is Probity or downright Honesty and the Nature of the Favourite, Courtier or Statesman, is as much to be considered as any other Ingredient unto his Composition. It is absolutely necessary he be a Person of virtuous Principles, excellent Morals, and great Integrity. He is likeliest to serve the Prince and the State best, who serves God first. Let Men have never so many politick Accomplishments, they may soon be perverted themselves, and turn Corrupters of others, without moral Honesty.

Ability is a noble Quality in a Domestick of the Court, or Minister of the State, but without this Integrity it is dangerous : The
abler

abler so much the worse, for he is capable of doing the more Mischief : If it be not seasoned with a Principle of Uprightness, a clear Head and a bad Heart is a pernicious Match. Where these meet, there is no trusting to natural or acquired Parts, or the greatest Capacity ; and lesser Headpieces of honest Intentions and unbiass'd Integrity, may be more prosperous Managers of Affairs : These may succeed better under their Conduct who trust more to the divine Assistance, than to the Subtilty of their Wit and Eminency of their Parts. The Politicks that are not grounded upon Honesty and Equity, whatever Art or Industry concur to their forming or carrying on ; how promising soever in their first Appearance they are to Men impregnated with great Hopes which flatter them, to their Ruin, yet are they very difficult, if not dangerous, in their Progress, and fatal in their Issue. That Providence which sports it self in baffling the far Fetches and deep Contrivances of humane Cunning, gives them often quite contrary Events and Effects, to the Wishes and Expectations of the first Forgers or Promoters. So true is that which *Job* says, *He taketh the wise Men of the World in their* Job 5. 13.

Consilia callida & inhonesta, prima fronte lata, tractatu dura ; eventu tristia. Liv.

own Craftiness, and the Counsel of the Froward is carried headlong.

After all this Enumeration of Inducements to incline the Monarch's Favour toward any, there is nothing so Prevalent as some real Piece of considerable Service. God and Man look upon all Expressions and Protestations whereby any lay Claim to their Bounty or good Will without some solid Performance, as Flourishes without Fruit, and Shadows without Substance. Here we have a signal Instance of *Mordecai's* Care and Affection to his Sovereign, and the kind Resentment of his dutiful Office puts the Prince on consulting what Retribution should be made to him for it, in this Question, *What shall be done, &c.*

The remarkable Act of Duty which gave Rise to the Question, and to *Mordecai's* Advancement, was the Discovery of a Conspiracy against the King's Life, by which the intended Mischief was prevented. Delivery from Danger is no less Favour from God or Man, than the bestowing of Benefits. We see then, that good Turns are the Inlets to Kindness and Esteem, and the Procurers of Dignity and Preferment. Indeed, they are Pledges of a good Subject's future

Loyal

Loyal Behaviour, and Patterns of his Fidelity ; which the King ought to Encourage by Reward, and the Subject ought to Improve by striving to outdo what he has done, when ever Occasion offers, and the Concerns of his Prince require.

The detecting of Plots against the Monarch, has been ever look'd upon as a Matter of great Consequence to the Establishment of the Government, and the Preservation of the State ; and has been requited with suitable Rewards. The great Care the Law has taken for the King's Safety, appears in this, That an Intention to kill the King is declared High-Treason, and punishable by Death. And this is warranted by Scripture-Precedent, the Conspirators the Context relates to, were *Bighton* and *Terefb* : These did not lay violent Hands upon the King, but they intended it ; and though they did not put it in Practice, they were hanged for their wicked Purpose. God who prevents the Execution in Mercy, will punish the Intention in his Justice.

Not only seditious Murthering Designs against the King's Person, but against any of his Privy-Council, or the great Officers of his Household, by a Statute of *Henry VII.* is

declared Felony, punishable by Death. And the Statute is grounded upon this; That the Destruction of the King has sometime, and likely may issue from bloody mischievous Attempts against, or upon these who stand so near him: Whereas in any other Case, except an Act or Execution follow, the Resolution becomes not Capital.

The concealing of treasonable Plots against the Sovereign, and not revealing, has been punish'd by Death frequently in these Nations. *David Breechen*, King *Robert Bruce's* Sister's Son, was executed for being in a Conspiracy against the King his Uncle, although he acted nothing therein. And that faithful Historian, *Sir William Drummond of Harothorden*, gives this good Reason for the Strictness of the Law in this Affair. *If in private Friendship it be an unaccountable Breach of Trust not to discover a mischievous Design against the Life or Honour of a Friend, much more is it abominable not to reveal what is of more dangerous Consequence, viz. an evil Design against our Prince, the common Parent of our Country: Upon whose good or disastrous Condition, the Well and Wo of many Thousands depend.*

No

No Oath of Secrecy wherewith seditious Combinations may be hoopt, can cancel a Man's prior Obligation to his King. The Infelicity, or rather call it the Weakness, Folly, and Guilt, of some, who owe their Rising and Fortune to the Favour of some Grandee, when he becomes Factious and Discontented against the Sovereign, he expects these who were advanced to Posts of Honour and beneficial Offices by him, thro' which they came to make a Figure in the World, should concur in his Designs and Attempts, how unjust soever, not only against his Fellow-Competitors, but even these levell'd against his and their Royal Master. A treacherous Wickedness in great Men to expect, and a perfidious Madness in any they have obliged, to become the servile Tools of Wickedness against the Life of any, especially that of the Sovereign. Great Men should not like these Clouds raised by the Sun obscure its Brightness, nor they eclipse the Prince's Glory, to whose Favour they owed their own Elevation : Nor should their Retainers or Dependents suffer any Sense of Gratitude to their Benefactors, preponderate their Duty to their King, the Spring and chief Author of their Felicity.

There

there is great Allowance to be given the Creatures of Grandees to expend their Wealth and Estates, or considerable Parts of them, to promote the true honest Interest of the Makers of their Fortune, yet no Person should engage to any in Prejudice of his Fidelity to the Sovereign.

This brings to my Mind a generous Expression of a *Clidsdale* Gentleman in *Scotland*, who from Forty Pounds by ~~the~~ Year came by the Advantages thro' his virtuous Industry he made in Duke *James Hamilton's* Service, to purchase Five hundred Pounds annually. When the Duke raised a great Force, by his Power and Interest in his own Country to rescue the King ; this Gentleman, as many others of the Duke's honourable Relations and Dependents, after his Grace's own Example, went very far in pledging their Credit and Fortunes to promote their Patron's Design in so just a Cause. When he was by some Friends advised to forbear running so deep in Debt, in espousing the Duke's Concerns, told them, *The Duke found me at Forty Pounds, and he shall leave me there : What I won by his Favour shall be laid out for his Interest, which is so twisted with the King's.* A very grateful Acknow-

Acknowledgment of a Soul above Cowardliness and Covetousness. The Duke, who thought nothing dear or too much to part with for the Honour of his Sovereign, as the pawning of his Estate then, and the Loss of his Life in the End shewed. His Zeal for his King and Country, notwithstanding of the Jealousies unjustly rais'd against him, the Fate of the purest Amity among Equals, and the Loyalty of the bravest Subjects, made him content to be strip'd, if his Cloaths could have warmed his Royal Master, though to his own Shivering. A Person he was of a solid Judgment, sedate Mind, and a moderate Temper ; which made some violent hot-headed Men mistake or misconstrue his Measures. He had such Command of himself, he suffered no Motion to arise in his noble Breast but what Duty suggested, nor any violent Agitation but what Zeal for the King kindled : Reason and Consideration led him on, Activity and Affection followed, though Providence, the Disposer of all Events, was not pleased to crown his Wisdom with the wished Issue, or his Valour with Success.

This Piece of Service for which *Mordecai* was honoured, may allow me to enquire,
how

how far an honest Subject may club and cabal with seditious Persons, in order to undermine their mischievous clandestine Designs against the King or State by a seasonable Discovery. If a Person scent out such evil Purposes, and can wind himself into such Trust with them as may capacitate him to defeat their bad Projects without partaking of their Guilt, without encouraging them by Dissimulation, or counterfeit Protestations; I know not but such Intriguing may be allowed. But for one to insinuate himself unto these wicked Associates Favour, by calling God, Angels and Men, to witness the Sincerity of his Intentions, when there is nothing but Lies and Falsehood in his Mouth, and Contradiction betwixt that and his Heart, as must be before he can be credited by the other; is such a Prostitution of Conscience and Corruption of Society, as cannot be approved or practised by Men of Honour or Reputation.

But the wonderful Providence of God has been as Remarkable in bringing these hidden Things of Dishonesty to Light, sometimes in one, sometimes in another Manner, as in many other Instances of divine Dispensations:

sations. The Discovery of the hellish *Gun-powder-Plot* by the Turn of *a Word*, was the Triumph of King *James's* Wit, excited by a celestial Impulse, for Humane Understanding without that could hardly have reach'd it.

In these wicked treacherous Combinations, God frequently confounds the Conspirators, he makes their Tongues fall upon themselves, as *David* says, their Infidelity to one another often destroys them; the Industry of Spies which of their own Heads mingle with them on Purpose to make good Terms for themselves by detecting, or whether they be set on or employed by leading Men of the other Side, to watch them, it is hard so concealing their pernicious Intentions, but something comes to Light to their Undoing and Frustration of their mischievous Devices.

How far a little Dissimulation may be allow'd, in order to find out, detect and defeat, a great and dangerous Treachery against King or Government, I'll not take upon me to determine: I am not so great a Latitudinarian as to extend the Liberty some take, to so full Scope as is practis'd by some; nor is it my Business, neither can it consist with the Brevity of this Essay, to state the

O

Limits

*They shall
receive a
terrible
Blow, and
shall not see
who hurt
them, for
the Danger
is past as
soon as the
Letter is
burned. The
Letter from
an unknown
Hand to
My Lord
Monteagle.*

Earl of
Claren-
don's Cha-
racter of
My Lord
Falk. lib. 7.

Limits some learned Men have set down as to this Affair. I shall only say this: Tho' such Spies are reckon'd as necessary Evils for the Preservation of a Nation, and countermining the politick Fetches and Contrivances of the Enemies of it; yet I am of Viscount *Falkland's* Opinion, that such must divest themselves of common Honesty, before they can be of any Use, and scarce any single Preservation can be ~~with~~ so general a Wound to, and Corruption of Humane Society. But whether a little slackening the strict Measures of that Ingenuity Ecclesiasticks prescribe, may not in such a Case be extenuated, I shall not be very Positive or Peremptory.

There are some of such downright *English* Honesty, of such sturdy (and as I may say) rough-hewn Integrity, that no Consideration can sway them to mix with seditious Clubs, though it were to promote their Prince's Service by a seasonable detecting of their villanous Purposes; they are so tender of doing any Thing that may minister the least Umbrage to sully their Honour: Yet there are others of Candour and deserved Reputation, who, at the Desire of their Sovereign or his Ministers, have joyned themselves to factious Cabals, with Purpose
to

to defeat their wicked Projects, by revealing their practising Methods, by which the Safety of the Government has been wonderfully established, and the Confusion of its Enemies as strangely compass'd. These laid not the Aspersions of the World they incur'd thereby, in ballance with their Duty to their King and Country : And it may be justly enough applied to such, *Mala opinio bene parta deletat*. How far such prudent *Hushai's* may be employed by the Sovereign ; how far they may Advance, or what Measures they do, may, or should follow, in order to take the dangerous *Achitophels* of the State in their own Pit, or any other Net cunningly laid for their Ruin ; requires a profounder Judgment, and greater Casuist to resolve than one of my shallow Capacity. Therefore waving all the Niceties relating to this, let me come to speak a little to the Answer made to the King's Question.

You have this describ'd in the 8th and 9th Verses, *Let the Royal Apparel be brought which the King used to wear, and the Horse that the King rideth upon, and the Crown-Royal which is set upon his Head, and let this Apparel and Horse be delivered to the Hand*

of one of the King's most Noble Princes, that they may array the Man withal whom the King delighteth to Honour.

Gen. 41.42.

We find upon *Joseph's* Advancement many Things resembling what are here made Marks of Honour, much after the same Manner ordered for him: The King's Ring put on his Finger, a Gold Chain, rich Garments, and the second Chariot of *Egypt* for his Ease, Pleasure and Carrying. We find *Belshazzar* promising the same to the Interpreters of the Hand-writing. It would appear by all this, these external Testimonies were highly valued, otherwise they had not been made Rewards, or proposed as Encouragements of great, difficult and noble Actions. The Saviour of the World condemns not *Solomon's* glorious Parade, nor did his Forerunner censure the gorgeous Apparel or sumptuous Fare of Princes Courts, for all his own mean Dress or sober Diet.

Now what *Haman* proposed to be done to the Man whom the King delighted to honour, is performed to *Mordecai*, only I find nothing of the *Crown-Royal* being set upon his Head, altho' he had the *Royal Apparel*, and the *Horse whereon the King was wont to ride*, given him.

It

It seems the Crown was peculiar to the King, and no Subject, how great soever his Merit, or considerable his Service, should be permitted to wear that: This appears to be a *Noli me tangere* in Joke or Earnest; as *Edward II.* in this Nation caused one to be put to Death, for saying in Jest, *he would make his Son Heir to the Crown*; meaning the *Crown Tavern*, of which he was Proprietor. Other Ensigns of Royalty, as Gold Chains, Bracelets, splendid Equipage, and many shining Solemnities of Distinction were allowed them; but the Crown can admit no Partners or Rivals, it loses its Lustre on any inferior Heads than these of Sovereigns. That *Haman's* Ambition made him imagine he himself was the Person whom the King intended to honour, is asserted in this Verse, and this prompted him, it is like, to reckon the Crown-Royal among the other Tokens of Dignity; but this is not done to *Mordecai*, though he had all the other honourable Accoutrements.

More Modesty had better become *Haman*, than to desire the Royal Crown to be set upon any Person's Head: But this is not always the Companion of Greatness. Whether this presumptuous Desire left any Resent-

sentment in the King's Heart against him, is not clear; however, such a bold Overture from any is like enough to beget Indignation and Jealousy in a Monarch, and who knows but it might add more Fuel to the King's Anger already kindled against him. Some Mens arrogant Requests have been their Ruin; as we see in *Adonijah's* Case, the exorbitant Desires of some Courtiers has path'd the Way to their Downfall, of which there are many Instances. Sir *Fr. Bacon* gives one in *Henry VII.* his Displeasure against Sir *William Stanley* Lord Chamberlain, upon Score of his Extravagant Requests. But Ambition after the Crown has tumbled many unto Destruction: Some by fastening their Eyes on the Glitter of this, have been so dazl'd therewith, that they overlook'd the Infamy and Danger of their sinister and indirect Courses to obtain it, and have precipitated their own Fall by their *Jehu*-like Speed; the Giddiness of their Brains, and the Swiftnefs of their Heels, has made them hop without Heads, ascend Scaffolds in Place of Thrones, and meet Axes instead of Crowns.

Subjects consult their own Safety and Honour best when they content themselves with the Largesses of the King's Bounty, without aspiring

aspiring to Diadems and Scepters : There is enough in the other Signs of Grandeur here reckon'd up, to gratify the moderate Expectation of honest *Mordecai*, and so of any other sober Courtier. From the Account of these Badges of Honour, we gather,

That there are some Appurtenances of Splendour, Pomp and Magnificence, which are necessarily annexed to Dignities Kings prefer Men to ; and tho' these had no intrinsic Worth, nor imprint any distinguishing Character on the Souls or Bodies of honourable Persons, yet they are Indications of the Prince's Esteem, Attractives of Veneration from the People : For by affecting Mens outward Senses, they convey such Impressions as cannot fail touching them with Awe and Regard toward them. Persons are not so spiritualiz'd as to discern their inward Excellencies, or the Communications they have of God's Royalty, or the King's Greatness, if they were not set off by these external Appennages. There are many Things relating to Dignity and Grandeur ; altho' they be not substantial Parts thereof, but circumstantial Ornaments, yet if Persons in Authority or Power be devested of them, they appear bare and naked.

Separate

1 Kings 10.
5, 8.

Separate from publick Persons, but the pompous Noise of their Ushers and Harbingers to clear the Way for them; the Attendance of their Followers, the Splendour of their Habits, the Magnificence of their Equipage, and the other Ceremonies of State, that as Marks of Distinction set off their Appearances: And they shall come short in the Eyes and Hearts of People of that Reverence, that otherwise would be paid them, let these Outworks be demolish'd by the rude phantastick Petulancy of some, or neglected by the Modesty or self-denying Humour of the Prince, and Majesty it self shall be exposed to Contempt, and the Respect to it dwindle away into nothing. The Queen of *Sheba*, in her visiting *Solomon*, had her particular Remarks of Satisfaction upon the *very ordering of his Table, the Dress of his Servants*. We see, that not only meaner Persons, but they of the highest Rank, are taken with outward Bravery: And Greatness, without it be seconded with some sensible Lustre which takes with the Multitude, suffers Diminution of Esteem; and on the other Hand, except all this external Ostentation be supported by Power, it is but mere Sham and Pageantry: These together are
Guardians

Guardians of the Prince's Dignity, of Nobles Authority, and the Bulwarks of the Peoples Safety : For if the other be invaded or insulted, there is an open Door for violating and trampling under Foot the Rights and Liberties of this.

*Majestas
imperii sa-
lutis tutela.
Curtius.*

Besides these Testimonies of the Prince's Favour reckon'd up, there are many others according to the several Customs of Nations and Places wherewith these in Authority were wont to gratify and adorn deserving Persons. There were Ovations, Triumphs greater and lesser, Trophies which were Monuments of Marble, Brass, or such-like solid Materials, very sumptuously erected, containing an Inscription of their noble Achievements : There were rich embroider'd Vestments, Garlands of Laurel and Mirtle, and various Sorts of Coronets, Chains, Spears, Swords, Shields, &c. on which there was engraven a History of their great Feats and their Coats of Arms, the Bearings of which carried some Analogy to their valiant Deeds, or the rare useful Accomplishments which distinguish'd them from others, ingratiated them with the Prince, or endeared them to the People.

*Trabca
Pretexta.
See God-
win's Ro-
man Anti-
quities, last
Chapter.*

These Coats of Arms have lasted longer in Use, than any other Badges of Favour of these in whose Power it was to bestow them, or other Marks of Distinction for Families : Whether that they are cheaper Sort of Rewards, and so confer'd with less Reluctancy, or that they are more easily preserved and transmitted, both contribute to keep them in Custom. It puzzles many ingenious Writers, to trace to the Fountain-head the Rise or the Time in which this giving of Coats of Arms came in Fashion : Some from *Jacob's* Testament derive the Use of them, where *Judah* is compared to a *Lion*, *Naphtali* to a *Hind*, *Reuben's* Excellency to the *Waves of the Sea*, *Joseph* to a fruitful Branch, &c. The learned Sir George Mackenzie, Attorney-General in *Scotland*, the Ornament of the Bar in his Time as to Pleading, of vast Comprehension as to many Parts of useful Science, and of a sweet Temper, takes this for granted, but by what Authority he shews not : He positively asserts, the several Tribes of *Israel* bore these Devices on their Banners. Mr. *Hobbs*, and the generality of these Gentlemen who treat of Heraldry, attribute to the *Germans* the Original Institution of Coats of Arms : But certainly

Gen. 49.

In his Book
of Heraldry.

Leviathan,
Cap. 10.
Part I.

certainly they are of more ancient Date. The Grecians had their Ἀποσφραγίσματα, their Παρασῆματα or Insignia. Their Repositories or Casements in which they were kept, which Aristophanes calls Σφραγιδοφυλάκιον. And Clemens Alexandrinus Lib. 3. Protag. Cap. 13. has a Passage which shews the Antiquity of them. *Sint autem nobis Signacula Columba vel Piscis, vel Navis quæ celeri cursu a vento fertur, vel Lyra Musica qua usus est Polycrates, vel Anchora nautica quam insculpebat Seleucus: Et si sit piscans aliquis meminerit Apostoli, & Puerorum qui ex aqua extrahuntur.* Let us use for our distinguishing Seals a Pigeon or a Fish, a Ship under Sail, a Harp such as Polycrates play'd on, or an Anchor engraven by Seleucus, that when any happens to be a fishing, he may mind some of the Disciples of our Saviour, or the Children that were plucked out of the Water. Now if these were only imprinted on their Seals, it comes to the same Matter: For what was this, as we see in use at this very Time, but these Arms abbreviated within the Compass of a sealing Ring, which are amplified on large Shields, Parchment, or fine Canvas.

But howsoever, this Affair of Coats of Arms has been brought unto a more regular Form by the *Germans*, especially under *Charlemain*, and hath been since better model'd by the *British* and *French*; yet they are very Old. It seems they had their Rise from Commanders in War; to the End each might know their own Followers, they caused paint on their Shields or Standards some Mark of Distinction, such as was agreeable to the Fancies of their Leaders: And this sometime was the Picture of the Head, Hand, or Body, of some of their Ancestors, or of some Men famous for their Fortitude, to excite them to imitate their Valour. Sometime they had the Images of these Creatures which were remarkable for Strength, Courage, Industry, Sagacity, &c. And they had such-like some Similitude and frightful Shapes of Savage Creatures on the Crest of their Helmets, as *Plutarch* tells of the *Cimbrians*, to scare their Adversaries, which being high, made it more discernable, to the End partly that either in Advance, Action, or Retreat, they might keep close to one another, and not indifferently kill their Friends with their Foes.

Vita Ma-
rii.

How

How positive soever Mr. *Hobbs* is against the *Grecians* and *Romans* having Coats of Arms, yet that Passage of *Virgil* evinces the contrary: *Mutemus clypeos Danaumque insignia nobis aptemus.* And a little after, *Clypeique insigne decorum induitur.* What can this be but the *Devise*, as the *French* call it, on the *Shield*? The *Trojan's* Design in taking and wearing the *Grecians* Shields, was on Purpose to rush and shuffle in among their Enemies undiscerned. *Vadimus immisti Danais*; and that it was not the different Form or Fashion of the Shield, whether Round, Square, Triangular, &c. as some affirm, that distinguish'd them so much as the Bearings on them, appears from that *Clypeique insigne decorum.* And *Commentators* tell, the *Græcians* had on their Shields *Neptune's* Picture, and the *Trojans* had *Minerva's* on theirs. Now the *Trojans* thrusting themselves promiscuously among their Enemies, carrying on their Arms the Shields they robb'd them of; by this Craft and Wile, as the Poet says, *Dolus an virtus quis in hoste requirat,* they supposed they might be taken by the *Grecians* for their own Associates: And it might come to pass by this Artifice, that they would commit a vast Slaughter upon them.

Lib. 2. *Æneid.*

Minellius
in Locum.

But

But passing by these more nice than profitable Speculations, let me apply my self to lay down some Prescriptions, not unworthy the Observation or Practice of Persons in Honour, and a few Directions for Inferiors, in order to their better Deportment toward them.

First then, let me recommend to all Men of Honour, real, steady, substantial Piety, in order to bring the Blessing of Heaven on their seeking or finding Promotion : I may well begin with this ; and would to God all Candidates and Expectants of Preferment laid down this Foundation, then the Superstructure would be more conformable to themselves, beneficial to others, more firm and lasting. *True Piety has the same Pre-eminence among the Graces, which God has among Beings.* If this lay not the Ground-work, their other Virtues, as well as their Dignities, after a little glittering Shew, may miscarry and vanish. It is this that sanctifies the Policies of Statesmen, invigorates the Courage of Soldiers, adorns the Advantages of a Courtier : This gives the compleating Stroak and illuminating Varnish to the *Natural Faculties*, the *Noble Quaalties*, and *Moral Accomplishments*, and whatever else

Ἀρχὴ δ' αὖ-
τις παν-
τῶν τῶν ὀν-
των Θεός,
ἀρετῶν εὖ-
σεβεία.
Philo.

Comfortable

else I have named as Steps or necessary Introductions to Men's Rising. These and whatever else we most admire, become more grateful and beautiful in conjunction with Divine Grace : * *As Jewels cast into Honey take thence a Flash of Lustre, according to their natural Colour ;* so there is no Station, Excellency or Condition of Life in the World, which is not the fairer and more valuable when accompanied with Piety. This is the great Perfective of our Nature, the Crown and Dignity of Man in every Estate : This bears the Seal and Signature of Heaven to magnify and extol us, to ~~exchange~~ any other commendable Thing in us. *Reason is Man's Prerogative above Animals. Learning is the Politure of his Reason, Religion the best Improvement of his Learning, and Grace the Soul and Complement of all.* What the Eye is to the Body, what a Diamond is to a Ring, what Light is to the Sun, and the Sun to the World ; that Grace is to Man : It beautifies and commends him. There is no Person so mean and low, but this elevates and exalts him ; nor is there any so great or honourable, but this illustrates or dignifies him : And the want of it (as a Bar of Infamy in a Coat of Arms) is a Dash to all

* Monsieur du Boscq.

Quantum
 Ratio dat
 Homini
 tantum li-
 teratura
 Rationi,
 Religio li-
 teraturæ,
 & Religi-
 oni gratia.
 Casaubon:

all other his Endowments or Atchievements:
 2 Kings 5. 1. Of which it may be said, as of *Naaman* a
 great Man, an honourable, a mighty Man,
 but a *Leper*; this but blots all: So an elo-
 quent Man, a learned Man, a witty Man, a
 rich Man, an honourable Man, but a *grace-*
less Man; this mars all. Other Accomplish-
 ments to such a Person are at best like Poy-
 son in a Chrystal-glass to a frantick Man; or
 a Precipice tapistred with Jessamine and Lil-
 lies to a blind Man, whereon he is turning
 and stretching himself with dangerous De-
 light: Therefore let me exhort you in the
 Words of that *Oracle of Wisdom*, if you
 would rise to Honour fairly, or enjoy it
 with Comfort; *Get Wisdom*, (this and *Grace*
 are one and the same through most Places
 of this Book of the *Proverbs*) *and with all*
 Prov. 4. 7, 8, 9. *thy Getting, get Understanding; exalt her, and*
she shall promote; she shall bring thee to Ho-
nour: When thou dost embrace her, she shall
give to thy Head an Ornament of Honour, and
a Crown of Glory she shall bestow upon thee.

Altho' Ambition and Covetousness sound
 ill in Persons Ears, yet the Apostle would
 beget in us a laudable Ambition, when he
 would have us call to Mind our heavenly
 Extraction, that we are the *Offspring of God*,
 Acts 17. 29. and

and a holy Covetousness, when he advises us *to covet earnestly the best Gifts*. For a Person to pursue Honour and Wealth by fair Means, with honest Intentions, for noble Purposes; is so far from being a Crime, that it may be reckon'd in the first Rank of Virtues. Ambition in a good Man's Breast, as a Bee, produces sweet and happy Effects; but in a wicked Man's Heart, like a Wasp, generates dangerous, dismal Consequences. Well then, if we aspire or obtain these by just Addresses for excellent Ends, Devotion may bear our Attempts after, or Possession of them ~~in~~ Company; and need not proclaim War against them on our Approach to Court, or be banish'd that Place, as an unnatural inimicous Soil to its Planting or Growth. If we come with pure Hearts and worthy Designs, we may freely, but circumspectly, converse with the Natives of that Place, (I mean the Pleasures, Gains and Honours of it,) and match them after their Excellencies are *shaved* and *pared*: And as Gold, formerly prostituted to Idolatry, might by Purification be consecrated for the Use and Ornament of the Temple; so these Objects and our Affections to them, by a religious Chymistry, may admit the like

Q noble

1 Cor. 12.

31.

Deut. 21.

11, 12, 13.

noble Transformation. We may belong to Christ, and keep our Stations in ** Cæsar's* Retinue, retain our Love to and Zeal for the Interest of our Heavenly, when we promote that of our Earthly Master : And if the Lustre of our Example do not affect the Eyes, nor the Energy of our Virtue penetrate the Hearts, or influence the Lives of others ; if we cannot by all our Pains be Instruments of their Conversion, yet we may keep our selves untainted with the Corruption which abounds there, through Men's depraved Dispositions, more than the natural Malignancy of the Place.

Luke 3. 12,
13, 14.

He that allowed *Publicans* and *Soldiers* to continue in their Posts, which were more encumbered with Temptations, has not commanded Courtiers to abandon their Employments. Such is the Excellency of Religion, it can accommodate it self to every State ; a Courtier in his Waiting-hours, a Sentinel on his Watch, a Shepherd at his Flock, a Tradesman at his Work ; all these may serve God, and have their Minds elevated to celestial Things, as well as some recluse Monks, or Ecclesiastick Students.

Piety is no Enemy to Dignity ; but this, like other Virtues, must be practis'd with Discretion,

Discretion, it has like them its Excesses as well as Defects: And when it is well regulated, it needs not extirpate or abolish all Appetite after the Applause of the World, Esteem for our Birth, the Favour of the Prince, or the Honours of the State ; but its Business is to rectify and refine any Inclination after these, to make us moderate in the Pursuit, sober in the Fruition, and resigned on the Loss of any or all of them.

Religion may take a Turn, and be refresh'd with the Air of the Civilities and Complaisance of the Royal Palace, yea dwell there, without Prejudice to her Purity ; adapt herself to the various Distinctions there, without Detriment to that Strictness she enjoys or observes elsewhere : She may alter her Dress, without changing her Nature ; and without any Imputation of Levity lay aside the Hair-Shirt and Severity of the Convent. When she appears in the Council, or Presence-Chamber, she may retain her Gravity and Awe there, tho' her Cloathing be of *wrought Gold*, and her *soft Raiment of curious Needle-work*.

Psal. 45.
13, 14.

1 Chron. 29.

10, 11.
Prov. 3.
16.

Honour and Wealth, Greatness and Power, are of God, reckon'd among his Gifts, and so may be lawfully sought after : But

Ambition and Covetousness as generally taken for an inordinate Striving by Hook and Crook after these Objects ; and Abuse of Power are of the Devil, and so to be carefully avoided. The good Things of this Life, and the Accommodations of it, may be the Subject of our Prayers, the Object of our Wishes, and the End of our Endeavours : But still in Subjection and Resignation to divine Dispensation, and Subordination to God's Glory ; and for our better Inablement to serve him more thankfully, to live in our Stations more comfortably, and help others more bountifully.

Prov. 21. 1.

Piety will engage these, who have more liberal Share of the Preferments and Profits of the Court, to this right Improvement ; this will make them dutiful to God, the first and principal Fountain of their Honour, who sways his Deputies on Earth to confer upon them the Dignities he qualifies them for. Is it their divine Graces, or moral Virtues, which recommend them ? These are Gifts of his Favour. Is it their intellectual Endowments, or their bodily Accomplishments, natural or acquired ? These are all his Donations. It is their external Advantages or Accommodations ? These are the

James 1.
17.

the Largeſſes of his Bounty. For all which they are obliged to pay their Acknowledgments to God, who inclined the King's Heart to any Benevolence toward them, and the Effects of it in their Advancement: For which, next unto God, they ought to be grateful to the Sovereign, which is what in Juſtice they owe him. And I would, as a ſecond Direction, give to all them whom *the King delighteth to honour.*

2. Gratitude is a Virtue truly beautiful in it ſelf, very acceptable to the Prince, well becoming the higheſt Subject, delightful in the Practice to generous Men, and commended generally by all. It in ſome Degree answers the Intention of the Donor, the Obligation of the Receiver, and the Expectation of the Witneſſes of the King's Beneficence: And to a grateful Courtier there can be nothing more agreeable, than to ſee or hear his Royal Maſter honoured, his Service promoted, his Perfections blaſoned, his Praises on account of them and his noble Deeds celebrated; he is raviſh'd with all his Succeſſes, he rejoices in his Victories and Triumphs, he exults in the Proſperity of any of his Concerns, in the Elogies of his Worth, and Detail of his Excellencies;

Excellencies ; he is all Flame, Excess and Transport, on the happy Event of his Affairs.

There are higher and stronger Obligations on Nobles to perform all this, than on them of inferior Degree. It was the Favour of the Sovereign that distinguish'd their Predecessors or themselves from their Neighbours ; the Dignity of the Subject being a Ray from the Sovereign, as his is a Beam of the Divinity. How can they look upon themselves and these Badges of his Kindness by which they are elevated above others, and not resent, resist, and repel all Indignities offer'd the King in his Person, Authority, or Ministers ; and by their zealous maintaining the Respect due to these, reflect Honour to the Original of their Grandeur ? They should consider, as the Painter consulted best the perpetuating his Renown by indenting on the same Board his own Image in small Room, but very close to *Minerva's* Picture, that the Veneration paid the Goddess might be the Preservative of His : So there is such an Union betwixt the King and them, that an Injury done his Majesty by them or others, puts them in Danger of the like Male-treatment from them beneath them,

4

and

and casts as great a Stain of Dishonour as a Brand of Ingratitude on themselves. The Support they afford by faithful Allegiance to uphold the King's Majesty, is the best Sanctuary of their own Dignity from the Insults of the Mob, who through Envy and ill Humour are skittishly enough set against Superiors. The more the Sovereignty is depress'd, the more they'l be trampled upon: So it was in this Kingdom, in the Confusions which happen'd among us, their Privilege fell with the King's Prerogative. The higher the Prince's Favour is towards the Person he exalts, the blacker and more abominable is the Ingratitude, and deserves the greater Indignation from God, and Detestation from Man. *Alexander* and *Cæsar* were as famous for Liberality and Clemency, as for Valour and Victories; yet the former, whose Munificence had no Bounds, would suffer no Effects of his Bounty to be extended to the Unthankful: And the latter, who received under his Protection in Shoals the Followers of *Pompey* and his other Enemies, would never pardon ingrateful Persons.

This

--- *Quid a-*
gas cum di-
ra & fadior
omni cri-
mine per-
sona est. Ju-
ven. Sat. 4.
Maledicta
omnia di-
xeris si in-
gratum.
Publius.
Nil homine
terra pejus
ingrato ge-
rit. Au-
tonius.

Iſa. I. 3.

Job. I. 10.

This is one of these Crimes which carry such Mark of Infamy and Disgrace in its Name, that a single Charge of it on a Person is a Complex of all Reproach. In all Ages most corrupt, and Climates most barbarous, an ungrateful Wretch is despised and abandon'd as a Prodigy in Nature, an Obstructor of the Current of Beneficence to others, for which many curse his Name, shun his Company, and never pity his Misery. Who can find in his Heart to relieve or help an ungrateful Person? Beasts witness against him, God and good Men need not be at Pains to judge, the Devil himself will tax and censure him. This appears from his Arguing in *Job's* Case, wherein it would seem Satan himself would be struck with Astonishment, if under such Obligations any should turn ingrate. It must be a monstrous Wickedness that the hellish Author of all Mischief wonders at, and Doubts for all his Expertness and frequent Success to make Tryal of his Skill and Power to seduce unto, until the Man, through Irritation from Unkindness, be prepared to admit his Temptation. O! what Aggravation of Expression can bear Proportion to a Villany, which if God and good Men would pass by in Silence,

yet the Arch-enemy of both will undoubtedly condemn ; though it be frequently the Offspring of his own Darling First-born, *viz.* Pride, which robs God and Man of that Acknowledgment due to their Bounty, that naturally results from a grateful Recognition of Obligations : For what Return of this Kind can be expected from one transported with an overweaning Concert of his own Worth : It is hard to overvalue our selves, and not undervalue the Effects of others Good-will. Self-elevation is attended with Despection of our present Possessions, which cannot chuse but produce Ingratitude.

3. Let me therefore, in the third Place, recommend to all Courtiers and Persons of Condition the Grace of Humility, which certainly increases their Value of any Preference by the Prince's Favour they have, and the Relish of any Felicity they either singly or in common with others enjoy.

Let none think the Court an improper Soil for Humility, or it a Quality beneath or inconsistent with the Indwellers or Resorters to it : It would rather seem, by the Complaisance and mutual Submissions in that Place, it were there in its proper Orb,

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or

or at least, these might be as so many Preparatives to introduce the real Practice of it there : And certainly the reciprocal Condescensions and punctilious Observances which pass there, if mix'd with some Self-reflexion and Consideration , might like Metal already running, be transform'd into religious Offices in the Exercise of Christian Charity and profound Humility. And there want not who have and do daily carry inward Impressions of their Defects, Weakness and Meanness in their highest Elevation ; which is the very Soul of the Virtue I recommend.

Habak. i.
16.

Humility can keep Quarters, and lodge under the same Room with Honour and Dignity : And we often see by Experience, it is more frequently found in those of high Descent and noble Blood, than in them who become Great by their own Activity, Industry, and Parts. For these are apt to ascribe their Preferment to their Merit, and so *sacrifice to their own Net* ; Dignity is adventitious to such, and not being acquainted with it, are more easily swell'd with Self-admiration, and unjust Disparagement of others : Whereas, the other by Continuance of Honour in their Families, it becomes

more natural to them, they are less moved with Pride at any Ceremonies of Respect paid them, being so inured to receive and return Civilities of Address; and any Accession of Dignity to them is look'd upon as their Due: And this stifles Envy in others, since by Use the one and the other become more familiar to both, which makes Greatness in the one seem rather a Quality inherent in their Persons, than the Appenage of their Fortune. Whence comes they are less lifted up with, and others less set to speak against it, or any Management they may have in the Conduct of Publick Affairs.

But not only these whose Birth and Parts have qualified them for creditable Stations and honourable Employments, who are of old Standing, in whom Custom (as I have insinuated) has suppressed these Tumours, which Novelty is like to raise in more recent prosperous Adventurers, are fit for the Exercise of this Virtue; but even all Candidates for, Intrants unto, or long Possessors of Preferment: To the first, it is a good Step to their Advancement; to the next, an useful Companion; to the last, a safe Compass; to all, an excellent Ornament, and a

good Foundation for their Rising and Lasting. And tho' the Order of their State, the Circumstances of their Condition, or the Ensigns of their Dignity, cannot permit Princes or Grandees to accommodate themselves to the exterior Manifestations of this Virtue in the manner they of inferior Rank may conform themselves to ; yet when we consider, that as the Heart and the spiritual Part is the Seat of other Virtues , so it is the proper Region of this : And therefore the Practice of it may agree with the highest Promotion. The Prince may have more of it in his Royal Throne under a Canopy of State and embroider'd Garments, than the prostrate Suppliant on his Knees before him ; and he that gives Alms, may be as poor in Spirit as the clamorous Petitioner, who with a Religious Kind of Cant and Importunity craves and receives them.

*There is
that ho-
noureth
himself,
yet lack-
eth Bread.
Prov. 12.9.*

It is a vulgar Mistake, that Humility must be measured by the Obscurity of ones Birth, the Narrowness of his Estate, the Lowness of his Station, the Meanness of his Garb, or the Sparingness of his Diet : For Pride and Arrogance , Covetousness and Ambition , may twist themselves with any or all of these, and then they are like many other
unhappy

unhappy Matches : Yet some of both Sexes may, yea often, have more of these fordid Vices, than these Nobles who resemble *David* in Valour, *Solomon* in Glory, or Queen *Esther* in Magnificence. The Populace, who have seldom any great Affection to the Persons, or make any favourable Constructions of the Actions of their Superiors, are apt to ascribe Pride to their graceful Part, and Vanity to their decent Dress; tho' there may be more of these under their own coarse Cloathing, and clownish Behaviour. But let them think and say what they will, it is not Pride in Persons of Quality to maintain the Dignity of their Stations, by procuring Reverence to their Persons or Authority by a modest Distance keeping, mixt with Gravity and Decorum, far from Moroseness and Superciliousness; by which they ward off the Sauciness of bold Intruders, the Contempt of Enviars, and the rude Addresses of the Unmannerly : All this may consort very well with a low Mind and humble Disposition, which are not to be measured by the Estimate of ordinary Persons, who think these are peculiarly and necessarily annexed to Obscurity of Birth, &c.

*Priscam
gravitatem
humanitate
temperans.
Paterculus.*

Some

*Gravitas
jucunda,
invis auste-
ritas, pla-
cida con-
stantia,
blandusque
rigor ani-
mi. Apu-
leius.*

*---Virtuti-
bus ille for-
tunam do-
muit, nun-
quamque le-
vantibus
alte intumi-
vit rebus;
sed mens
circumflua
luxu nove-
rat intac-
tum vitio
servare vi-
gorem.
Claud de
Consul.
Prob. al.
Olyb.*

Some great Men have the happy Knack of uniting Things most distant, tempering Things apparently most opposite, that no Physician can make a better Composition of contrary Ingredients, or a Painter a finer Picture of different Colours, than they make a complex Specimen of sundry Virtues seemingly incompatible with one another, or inconsistent with their exterior Condition. Some can join Poorness of Spirit with Nobleness of Pedigree, towering Designs, and plenty of Fortune : Some can lodge a profound Humility with the illustrious Beginnings of a Man's setting forth, the prosperous Progress, and the glorious Accomplishment of his Affairs : Some have retained their Innocency amidst all the tempting Vanities of the Court ; their Chastity among all the enticing Charms of Beauty and Address ; their Abstinence amidst all appetizing Delights ; the Sedateness of their Minds under all Provocations to Transports of Anger and Revenge, when Power and Opportunity invited them to the Execution of both : In short, they have been Proof against all the flattering Allurements and persuasive Arts, wherewith Vice accosted and sought in all its Gaiety and Bravery to inveigle and betray them. Humi-

Humility adds no more Lustre to, than it receives Advantage from Power or Authority : The voluntary Abasement of Men in Honour is the Exaltation of this Virtue, which in the Eyes of the World suffers some Prejudice in its Reputation, when Peasants or Mechanicks, Persons of mean Birth, or servile Employ, act its Part : For the Humility of such is Suspicious, and is look'd upon as the inseparable Companion of their Condition ; and they disparage it, for it is presumable they make but a Virtue of Necessity. Indeed, for one who is found among Straw and Cobwebs as soon as he is found in Nature ; for one kept under Hatches by the Disadvantage of obscure Pedigree, sordid Education, blunt Wit, narrow Fortune, rustic Society, and a Train of unfavourable Accidents : For such a one to be Humble and Condescending is no Matter of great Praise, they have no Temptation to the contrary ; but to see one poor in Spirit, in Plenty of Riches, moderate in a Fortune ever upon Increase, humble under the auspicious Favour of the Prince, the bewitching Smiles of the Court, the hearty Ap-

*Magnum
est enim sub
amore
Principis
custodire*

*modestiam, gaudia semper animos inquietant : modus enim raro latis
rebus imponitur, qui magis in tristibus invenitur. Cassiod. Lib. 4.
Ep. 4.*

plause

*Gravitas
jucunda,
initis auste-
ritas, pla-
cida con-
stantia,
blandusque
rigor ani-
mi. Apu-
leius.*

*---Virtuti-
bus ille for-
tunam do-
muit, nun-
quamque le-
vantibus
alte intumi-
vit rebus;
sed mens
circumflua
luxu nove-
rat intac-
tum vitio
servare vi-
gorem.
Claud de
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rebus imponitur, qui magis in tristibus invenitur. Cassiod. Lib. 4.
Ep. 4.*

plause

καλεπον δε
ματρησειτον
δεν επιθει-
ναι επιδυ-
μιας υπη-
ρετης ες
κισας. He-
rod. Vita
Commo-
di.

plause of the People : This sets a Crown of Honour and a Diadem of Glory on the Head of Humility, when the high Sphere in which Grandees move make their Descent the more troublesome, and their Enticements to the contrary more strong ; so that its Exercise becomes more difficult to themselves, and less expected by others from them : When such maugre all these averting Seducements practise it, this makes it more beautiful in it self, more acceptable to God, and more attractive of Panegyricks from Men. To carry a low Mind in a high Station is the Triumph of this Virtue, the Ornament of a Man's Dignity, the Conqueror of Hearts, and the best Proctor of Respect, Affection and Esteem. The lower Men's Hearts are cast down from their Heights, they themselves rebound higher in God's and wise Men's Account ; this in Reality makes them better, as the other makes them greater : And the Promise of Advancement to these who humble themselves, must needs be forthcoming to them in a peculiar Manner, commensurate to the Degrees of their Elevation, and voluntary Falls from their Superiority and Grandeurs.

If Humility be both so beautiful and practicable amidst all the Honours and Pleasures of the Court, how unaccountable must Pride be in these of inferior Order, whose Circumstances should recommend, because they facilitate the Exercise of this Virtue to them? They may indeed plead Excuse for the Non-observance of some other Qualities of Superiors, as their Bounty, Hospitality, Charity, &c. They have no Abilities proportionable to the Performance of these, and such costly Virtues; but what Shield, or Buckler of Defence, can they hold up against the Practice of this Virtue, for which every Thing in them and about them seems to capacitate and fit them? The Son of *Sirach's* Sarcastism may with a Witness be apply'd to them, *Pride was not* Ecclus. 10.
made for Man. But it is quite out of its 18.
 Element when it goes Hand in Hand with Poverty, Ignorance, or sordid Offices: However, we find it is not starved, banished, or excluded by these; yet truly there is nothing more Unsupportable than a proud poor Man, a crouching Servant turned insolent Master, a beggarly Woman become an imperious Mistress of a rich House, or an untamed pampered Fool.

S

Nor

*Humilitate
conserva-
tur omnis
virtus ab-
que qua in
vitiam pro-
babitur.*

Nor is there any Thing so likely to keep High and Low in an equal Temper, especially Courtiers amidst the Conflicts they frequently meet with, like Humility ; which, in *St. Augustin's* Opinion, is the Guardian and Protectress of the other Virtues of a Christian. Pride would corrupt them, deface their Beauty, and deprive them of their Reward, did not Humility refresh them with a serene calm Air, cover them with a modest Vail, and keep them in an equal Poise. Nor is her Influence less on their outward Condition, whether of Prosperity or Adversity : This prevents their Swelling with the good Success of their Attempts, or being flatted unto Dejectedness upon the disastrous Change of their State : Nothing more Common among them, than such a Transmigration. The Court is the very Scene of Changes and Alterations, nothing can make them steer in their several Orbs more evenly, enjoy their Dignities more moderately, or forego their Honours more patiently: And this leads me to speak to another Quality no less Requisite for them, and that is, Patience.

4. There are some Virtues which carry something in their Name or Sound that
the

the corrupt World think mean, at least they would bear Men in Hand: They seem not so much calculated for the Court, or so adapted for Nobles or Grandees; Humility, Meekness and Patience, are of this Kind: And yet, for all the wrong Notions Men have of them, it puzzles ingenious Writers to distinguish Humility from Magnanimity. The Prince of Philosophers cannot be supposed ignorant of a Virtue so necessary to the Beauty and Benefit of humane Society; yet since he does not expressly name it, *Aquinas*, *Pontanus*, and several other learned eloquent Moralists, think he comprehends it under Magnanimity as a Species of it; if so, then the Court is its proper Region. And for Patience, *Seneca*, the Ensign-bearer, among the *Stoic Vertuoso's* confounds it with Fortitude in many Places: So it were needless to go about to reconcile the Practice of it to Men whose Character oblige them to Acts of Valour and Gallantry. Cowardice that is opposite to Courage and Cruelty, that is no less contrary to Patience, go often together; and why should not Patience and Fortitude have the same Affinity and Sympathy?

*Raynaudus
de virtuti-
bus & vi-
tiis, Lib. 6.
Sect. 1.
Cap. 16.
De humili-
tate sub
Magnani-
tatis nomi-
ne, &c.*

Great Men had need of more Patience than they who move in a lower Orb, they meet with more Rubs in their ascending, many Obloquies when they have gotten up, and Disgrace on the unfortunate Events of wisely and well-laid Projects. Men of grand Employments are involved in Multiplicity of Business, which if they manage well, they are sure to meet with Envy ; if any Miscarriage happen through some cross Accident, which was impossible for humane Wisdom to foresee, or Power to prevent, they are loaded with Reproach. It is impossible for them to give Content to all Competitors for Favours, or Expectants of Preferment ; to give creditable Offices to all who believe they merit them, or proportion Recompences to the Esteem every Person has of his own Services, and the Value he sets upon them : And therefore there are always Persons that do complain, because they believe themselves ill used, and upon their Disappointment raise their Spight and Hatred answerable to the Ambition and Avarice with which they were impregnated in the Pursuit of their Aims and Wishes. The Discontent the Frustration of their Hopes or Pretences such meet with produces in them, makes them

them fly out in Calumnies and Invectives, which are better repell'd by Patience than any revengeful Resentment. And, as I have said, the Humility of Men of Quality receives a double Beauty from mastering many strong Temptations to Pride, their flourishing Circumstances in the World minister to them; such, like their Patience, becomes so much the more resplendent, that there is no Restraint to hinder the Execution of their Indignation on the Provokers of it, but what their own good Nature and Clemency lays in their Way. It is a glorious Thing to pardon an Injury or Indignity, when it is in a Person's Power to punish; the Easiness of this, as it makes the Repressing of it more Difficult, so it makes it the more Noble. And our suffering Graces, as they are more Necessary, because the many Tryals the Best are subject to, so they are more excellent than the Active. These who have profounder Brains to contrive, stout Hearts to resolve, and strong Hands to perform great Actions, had need of broad Shoulders to bear Misfortunes: For, as their Places and Parts are greater than these of other Men; so are their Sufferings, without which their Patience and other Graces were quite dormant

dormant and hid. These who think Grantees have neither Occasion for the Exercise, nor Will to practice the Virtues of them in a low Condition, are very much mistaken. To bear malicious Misreports and other Injuries, without any Discomposure ; to suffer Indignities, without any Retaliation ; to feed sparingly at a full Table ; to bear even under the Smiles or Frowns of the Sovereign ; not to be bended by his Commands, nor corrupted by Bribes to any mean little Thing ; to carry the same Greatness of Mind under Sentence of Degradation, Imprisonment, Banishment or Death ; the unhappy Rewards that great Men often meet with, as when all Things succeed according to their Wishes and Desires : Are wonderful Indications of eminent Perfections. Equanimity under favourable or cross Occurrences, is as great Testimony of true Worth and Merit, as Activity in Duty, or Courage in any Exploit. These Things I have named, are some of the Dainties reserved for the Exercise of the Virtues of Courtiers, and more particularly for the Trial of their Patience.

God

God Almighty looks on the Spoils and Trophies of the Generals and Conquerors of the World, as a childish Pastime ; on the Pomp and Parade of Monarchs of the Earth, as wise Men do on painted Feathers or glaring Meteors ; the Splendour and Magnificence of the Courts of Princes, as Statesmen do on many Games, or Puppet shows ; while he diligently observes and watchfully remarks, with another sort of Concern, a wise virtuous great Man struggling with hard Fortune, and he is much rejoic'd to see him ride out the Storm, to endure the Loss of his Children with Resignation, the Diminution of his Estate with Patience, and the Abdication of his Honour or Dignity with Firmness of Spirit, and Constancy of Mind.

It were happy these who move in a high Sphere did consider the Instability of all worldly Felicity, and particularly the Slipperiness of their own Stations ; it must needs be a strange Fascination that hides this from them, or diverts their Thoughts therefrom. Where they see daily Instances of the Fall and Rise of some ; the serious Pondering of this, would make them forecast Changes incident to them, prepare the better, ~~for~~ bear with

*Ecce spectaculum
Deo dignum Vir
fortis cum
mala fortuna
compositus, cum
alia sunt
puerilia, &
humana ob-
lectamenta
levitatis.
Lib. Pro-
vid. de Ca-
tone.*

with more Patience and Resignation any disastrous Turn they encounter.

The Court is the proper Theatre of the Frailty and Uncertainty of all Temporalities: Here you see Fortune crawling and capreolling, creeping and flying, pursuing one with its Favours, as 'tis said it did *Galba*, and fleeing from its Pursuers. Here you see her fawning and fuming, smiling and frowning, playing all her Tricks in the various Motions and Triumphs of Inconstancy. Here you see the Gods of the Earth die like Men, and their Splendour pass like a Cloud, their Greatness forgot like a Dream. Here you see the Pageantry of this Grandee vanish as a Meteor, the Beauty of this or the other fair Creature fading like a Flower. Here you see one hugging whom he would hang, flattering him to his Face whom he flouts at behind his Back. Here you see one blooming with Hope, another trembling with Fear, and some pining away with Envy. Here you see, as in a Mirror, the Emptiness of all the Enchantments of Sense, the Tumblings of Honours, the Vanity and Vexation of Dignities and Delights. Others know these Things but by Hearsay, and Second-hand Reports; but here Persons constantly

stantly see and feel the Infidelity and Perfidiousness of all secular Glory and Grandeur: From this, as from a Height, we may see better and further than these on lower Ground, Honours hopping and skipping from one to another: The tediousleisurely Progress of some Men's Rising, the quick Ascent of others, but their swifter Down-fall. Pray you what Riches are not attended with Loss and Penury by some Mis-chance? What Dignity without Danger of Decay from others Envy, our own Errors, for we are not infallible from the Fickleness of the Author of our good Fortune, or the Malice of the Enemies of it? What Reputation, that one unfortunate Cast of a Die, a capricious Humour, a mistaken or maliciously rais'd Report industriously propagated, cannot blast and eclipse? What Power, Command or Authority, is not liable to the same or like Casualties? Prosperity and Adversity, Honour and Disgrace, Wealth and Poverty, Conquest and Captivity, Victory and Defeat, are not like the two Poles at such Distance, however opposite to one another, but that they may meet as near Neighbours: For alas! the March from one to the other, tho' grievous and tedious, is

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not

not very long or rare. How many Instances of this we have from ancient History? But it is possible these affect us, not because too Old, or for that they are Foreign: But have we not in our daily View in our own Court, in Church and State, in Cities and lesser Corporations, in *Exchange* and *Westminster-Hall*, in Town and Country, frequent Examples of all this? The revolving these Things in our Mind, would hinder the eager Pursuit of such Enticements when we are without them; our inordinate Affection to them while we have them, or our excessive Sorrow when they are fled from us: Because they have not used us more unkindly than many greater and better Men, who were either before us, are our Contemporaries, or will follow us; for it shall be so to the End of the World, that all terrestrial Things change with the Moon, waver with the Sea, and run on a Wheel.

This Volubility of all temporal Things should dispose Men in Honour to that Patience I have been now speaking of, since they know not how soon some dismal Accidents may call them to the Exercise of it: And when that happens, honest Aims in suing for, upright Behaviour in the Discharge
 3 of

of their Trust, are the best Supports at such a Juncture. When a Man's own Heart bears him Witness he has gone by this Compass, he has a calm Conscience and a serene Countenance under all his Sufferings, especially if he had a publick Spirit in a publick Post: And without this, though he cannot charge himself with doing Hurt to any, or committing Acts of Injustice; yet if he has not been liberal and beneficent, he is come very far short of the End of his Station: And some drop to Hell for not doing the Good they might, as well as others for doing the Evil they should have avoided. We find at the solemn great *Audit*, they are doom'd to everlasting Perdition for Omissions; and therefore let me in the last Place recommend to Persons of Condition, a publick beneficent Spirit, even a willing Mind and a bountiful Hand.

As all the Graces, how amiable soever they be, neither shine alike, nor speed alike; and all the Virtues, how lovely soever they be, affect us not all alike. To this I may transfer that Passage of the great *Apostle* of the *Gentiles*: There is one Glory of the Sun, another Glory of the Moon, and another Glory of the Stars; for one Star differeth from another

1 Cor. 15.

41.

Star in Glory. So it is in the Constellation of Virtues : Each of them have their peculiar Excellencies and proper Elogies ; and how fair soever they all appear, yet none of them looks with more State or Magnificence, none of them casts brighter Beams, or disperses more benign Influences, than Beneficence and Publick-Spiritedness : Its Circumference is larger, its Rays spreads further, its Efforts of more universal Extent and common Concern to Mankind, while the Exercise of other Virtues is confin'd to a narrower Compass, runs in a straiter Channel, and goes no further than a Man's own or his Neighbour's particular Advantage. And as its Theatre is more august, its Circle more ample, and its Beams more radiant and extensive ; so of them all it is most Attractive of Commendation and Respect, it is beloved by the Worst, and admired by the Best. All Men by a certain Kind of Interest are easily inclined to extol such with solemn Acclamations ; none in all Ages have been more honour'd, none in all Nations have been more esteemed or better liked, none have had a more fragrant Name while they lived, or a more lasting Fame after they died.

The Policy of Princes may make them more dreaded Abroad, than reverenc'd at Home : The Justice Men in Honour distribute to these under their Inspection, may restrain the Violence of the Hands, without rectifying or purging the Venom that may be in the Hearts of them about or beneath them. The Temperance of Anchorets may afford Matter for eloquent Harangues on Abstinence and Mortification to some Monasticks, without affecting their Minds any more than allaying their Appetites. The Fortitude of Conquerors may secure for a Time the Crowns they have snatched, subdue the Necks, bind up the Tongues of the Enemies of the Glory of their Triumphs : And such may neither be beloved in their Life-time, nor bemoaned at their Death ; but it is Beneficence which has appropriated to it self the Name of true and real Goodness, it is this which by a welcome Violence, a victorious Sweetness, and a voluntary Force, convinces the Minds, conquers the Wills, and captivates the Affections of Men to Persons of Quality or Condition.

Power by its awful Sternness may bow the Knees of Men ; Riches with the Glitterings of Silver and Gold may dazle the
Eyes

Eyes of Men ; Eloquence with its charming Cadences may tickle the Ears of Men ; Beauty with its sparkling Strictures may ravish the Fancies, and inflame the Passions of Men ; Knowledge and Learning may raise the Admiration of Men : But it is reserved to Beneficence or Publick-Spiritedness to erect Trophies, and establish its Throne in the Hearts of Men. It is rare to find a Nature so stubborn, a Heart so brutish, a Soul so fierce, as yields not an inward Veneration to the very Memory of Benefactors. Behold, O illustrious Courtiers ! the successful Art of winning Souls and vanquishing Hearts, of begetting Friendship and conciliating Favour, of confirming Friends and converting Foes, of becoming the Darlings of Heaven, the Favourites of Princes, and the Delight of all Men.

Let all they whom the divine Providence and the Favour of the Sovereign has exalted above others, hearken to the Voice of the whole Frame of Nature, which loudly proclaims the Obligation upon all to be useful and helpful to one another : This falls with a double Force on them in higher Stations, *To whom much is given, of them much is required.* Take a View of the Universe, and

and you'll see there is nothing created for it self, but so placed by the wise Disposer of all Things, that it may contribute to the Benefit of others : All that is most excellent in the World is most communicative and beneficent, as if with one Consent they conspired to condemn that Selfishness and Narrowness of Soul, which obstructs the common Advantage that may arise from a more liberal imparting any Good we possess. The great Luminaries of Heaven, the Waters of the Ocean, the Fruits of Trees, the Flowers of Meadows ; these are for the Pleasure, Use and Profit of others, as well as for the Beauty and Ornament of the Creation. The more noble any Thing is, it is so much the more diffusive of its Virtue. And as an Eloquent Author has it ; *The great Things of the World were made to serve the lesser.* This is a Rent, Charge or Tax, laid upon the Opulency and Splendor of their State : God would not that the great Things should be great in vain, but that they should pay for their Greatness by the Favours and Care they were to take for the little Ones : Kings and Monarchs are for the People's Safety and Preservation.

Royalty is an Invention of God, appointed not for the Benefit of Kings, but of Commonwealths :

*Caussin's
Holy
Court-discourse of
Monarchs.*

wealths : It was not instituted for the Vain-glory of Men, but for the Safety of the Universe : And Princes are more for the People's Sake, than the People for theirs.

Since this common Beneficence is an universal Tribute upon all Creatures, and more especially upon these rational Ones of conspicuous Character, and proportionable Ability ; we must not think God has given such natural Gifts, excellent Endowments, creditable Offices , honourable Employments, and considerable temporal Accommodations, for themselves alone : No, no, what is with-held from being laid out to promote the publick Good of Mankind, is a Piece of Monopoly, Theft or Sacrilege, which God will enquire after and accordingly punish, as being most opposite to his own unlimited Bounty and the true genuine Ends of Societies.

Men of publick Spirits can never die, they shall always be mention'd as the Benefactors and Saviours of their Country, the present Age will be free Distributers of good Wishes to them ; all who know them will honour them, and they who know them not, but by Hearsay, will remember them : With Love and Respect they are so riveted
in

in the general Esteem and Affection of People, such an Ascendant has their Beneficence on all good Dispositions, it is hard attacking the Credit of such every Body will stand up in their Defence.

In short, the Man whom the King delighteth to honour must be a *Vive Exemple* of all the enamouring Qualities and Duties I have named, far raised above feeble Enjoyments, narrow Interests, and selfish Designs: He must have a sublime Frame of Spirit, tempered with Affability and Courtesy, Branches of that Humility which adorns his Station; his Thoughts are of vast Compass, conversant about high Matters; he must have a just Sense of his own ample Capacity, a generous Confidence in it, that through God's Blessing he may accomplish the Duties of his Post, his Aims and Purposes must be Transcendent, his Application to perform them and put them in Execution must be Indefatigable, that in all probability the expected Issue cannot fail; mean ordinary Things come not under his Consideration, he is for heroick and magnanimous Actions, full of Glory and Pomp, of Magnificence and universal Beneficence, for
V such

such Deeds, Successes and Triumphs, as cause the Rapture of Angels, the Solace of Sovereigns, the Exultation of Courts, Admiration and Affection of all Men.

For People cannot miss paying such that outward Reverence and inward Esteem which is due to Men in Honour : This outward Reverence consists in modest, humble Deportment of Body, demiss Looks, submiss Bowings, respective Language, and soft Address. These Commands which bid
 1 Pet. 2. 17. *us honour all Men, and in Honour to prefer one*
 Rom. 12. *another*, obliges us to be more liberal in
 10. Testimonies of this to them above us, upon whom this Essay has run out so much ; civil Respects from Inferiors are decent Ornaments of humane Society, without which we forfeit the Favour and Protection of our Betters ; but when observed, they are Ligaments for mutual Correspondence. And by that Enumeration in *Rom. 13. 7.* there are some to whom Honour is due above others, as well as Tribute or Custom, therefore cannot be defrauded of it without infringing a divine Precept, as well as breaking the Laws of civil Conversation, and trespassing on the Rules of good Manners.
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The want of which in some studious and virtuous Men have made their Persons less acceptable, and their Instructions less impressive to Men of Quality ; who must be accosted with more polite Circumspection, dainty sort of Tenderness, and dextrous Insinuations, than is necessary or convenient either, to be employed to them of low Rank ; and I may say, the rude Address of Ecclesiasticks, detracts from the Influence of their Message. Soft Words, as well as soft Cloathing, become them who frequent King's Houses, or the Palaces of Nobles. *Verba Byssina.*

The Apostle, who exhorts us to *follow whatsoever Thing is lovely*, to behave *prudently toward them that are without*, who himself practised all the Parts of Affability, *in becoming all Things to all Men* ; would not have us Clownish nor Morose, but with Meekness of Wisdom apply our selves to all Men, both Friends and Foes, of whatsoever Nation or Profession, of whatsoever Rank or Station : I know not but some have prejudiced Religion more by their rude, intemperate, ill manag'd Way of Proceeding, than others have promoted it by their decent and discreet Conduct. *Phil. 4. 5. Col. 4. 5. 1 Cor. 9. 22.*

Nor is there any Thing more persuasive to frame Persons to this civil Comportment, like that suitable inward Esteem we should entertain of Persons of Condition. As religious Ceremonies, by affecting our Senses through their Mediation touch our Minds with holy Awe; and this again puts us on the observant Exercise of the other, for in our Devotions these operate on one another: The inward Adorations of our Spirits cause the outward Prostrations of the Body; and these are not only Significations of the other, but Augmentors of them in our selves, and Exciters of them in Spectators: So in our civil Devoirs, the inuring our selves to these external Gestures and Testifications of Esteem, which are due to Grandees, is a good Introduction to an internal Valuing of them; and this again a powerful Motive to these outward Acknowledgments. Both these, through Custom, by Degrees reverberate their Influences upon one another, to the happy Preservation of Decorum in Conversation, and maintaining that regular Harmony betwixt these Relations of Higher and Lower, which may terminate in their mutual Benefit and Contentment.

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The Standards by which we are to measure the Honour due to any Man, are his Dignity and Desert : If he have a creditable Post or Authority, whatever or how mean soever his Qualities be, we owe him Honour upon Score of his Place : If he be a Person of Gifts or Parts, whatever or how obscure soever his Station be, we owe him Honour upon Account of these noble Accomplishments. Where these are separate, there is a single Honour due to either ; but where they meet, we may allude to what the Apostle says in another Case, there is *a double Honour due to be paid.* 1 Tim. 5. 17.

It were well some consider'd, that howsoever Dignities confer'd upon them by the Favour of the Prince, may procure them these Ceremonies of Respect, Custom and Decency, oblige People to observe toward them ; yet if they be not supported and adorned by personal Endowments, they may go without Affection and Esteem. It is not high Honours or great Estates that attract the Hearts or kind Verdict of wise or virtuous Persons to the Possessors of them ; but their good Deportment under, their right Improvement of them to noble Ends οὐ γὰρ ἐν τῇ
καθόδῳ ἢ
περὶ σεῖα
ἀλλ' ἐν ταῖς
ἐργαίαις αἴτις
αὐτῶν μνησ-
ταχυνδοί.
Herod.
Lib. 2.
Vita Pert.

2 and

and excellent Purposes : By so doing, they answer the Designs of Providence that sway'd the Sovereign's Inclinations to favour them with Marks of Distinction, or crown'd their Industry with Plenty : They engage honest People to praise and pray to God in their Behalf ; incite the World to honour them, and Posterity to mention their Names, and perpetuate their Memories with Affection and Renown.

And if both move regularly in their Stations, observing what they mutually owe one another, the Noble or Honourable on their Part, and Inferiors on theirs ; they may corroborate each other by agreeable Return of good Offices, pass their Time here happily without interfering, and so advance towards these Regions of Bliss, where they may reign in Community of Glory, as they lived here in a Community of Duty. And though all these who have Precedency of others here, may not have it there ; yet there are Degrees in the upper Court, and a zealous Ambition after higher Measures of Sanctity may raise any of whichsoever Order here, unto a considerable Rank there. And this leads me to draw a Line of Communication

munication betwixt the Heavenly and the Earthly Court.

It is an honourable Illustration to set off the Condition of the most splendid Court in the World, by comparing it to that azure Canopy above, embroider'd with these beautiful Spangles of Light, and tell you, the King in his Palace is like the Sun in the Firmament, his Nobles are the Planets, his Gentry and Under-Officers the lesser Stars ; yet it is more noble not to stay on this Superficies, but to soar a little higher. And as I made the Court a Map of this, so let me make both a Type of the heavenly Hierarchy, and say, the Sovereign on his Throne with his Croud of Nobles, Orders of Senators, Guard of Soldiers, resembles God in his heavenly Mansions amidst Angels and Seraphins, his Ministers of State ; the illustrious Ceremonies of Distinction which appear among the King's Attendants, a Glafs of that Magnificence which environs the Troops of the Almighty's heavenly Host that run or stand at his Back ; the various Badges which adorn the Retinue of the Monarch, Emblems of these different Degrees of Splendor in the Kingdom of Glory.

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I may be well indulged this Similitude, when we all see God's Vicegerent, who now reigns over us, bear so much of the Image of the Original in Goodness and Holiness, as exalts her above her Dignity, and outshines all the polish'd Glories of her State. The Sublime of her Ambition, is to resemble the Deity she so devoutly adores, in Purity more than in Power, in Righteousness more than in Royalty, in Mercifulness more than Majesty: By which she is more highly elevated above other Monarchs, than their Authority advances them above all beneath them. How justly then may she be represented as eminent an Exemplar of all Princely Virtues to crown'd Heads, as she is the Glory of her Sex, the Miracle of the Age, and the Darling of her People; whose Felicity is the principal Object of her Care, and Burthen of her Prayers, by her Assiduity in which she brings the Blessing of God on the Wisdom of her Councils, the Valour of her Forces, and the Industry of her Subjects: Whom if the Rays of her Probity do not reform in their Morals toward their Improvement in Piety, as much as these

these of her Bounty refresh in their Temporals toward the Advancement of their Plenty, is the Fault of the Soil more than the Feebleness of the Influence ; which how operative soever this be on these excellent honourable Persons near her, who are more capable of its Impressions, yet are they like to be more emulous than equal Imitators of her transcendent Perfections.

The Beams of Grace the Queen receives from the Sun of Righteousness, she like a Chrystal Wall reflects upon all about her with intense Degrees of Force and Beauty ; her greatest Solace is to communicate some of these to her Domesticks and Subjects , in order by the Energy of so luminous a Pattern to encrease his Glory through multiplying such lively Resemblances of divine Excellencies : She considers, every one she gains, to receive the Impression of any heavenly Quality, is a Member added to beautify his Church, and a Jewel adorning his Crown. And if they be not enlightned and warmed unto Transports of Devotion, raised to high Measures of Christian Virtues by

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Luke 12.
48.

the Heat and Brightness of such a glowing Example of Purity and Religion, it will be more tolerable not only for *Tyre* and *Sydon*, them in vulgar Stations or obscure Conditions, but even for them of *Vienna* or *Versailles*, notwithstanding of their Idolatry and Superstition, than for these who approach so glorious a Precedent: And I wish upon this Score, all these Illustrious Persons of either Sex, who stand before or about Her Sacred Majesty, may have that ingrayen on their Hearts, *To whom much is given, of them much is required.* And since I have mentioned these Nobles, I may be allowed to say;

It cannot be expected but these who are of most accomplished Breeding, of most untainted Blood, through a Tract of Loyalty in their ever-renowned Families, who are so punctual in all civil Polishments, so gorgeous in their Apparel, so neat in their Dress, so graceful in their Meen, so clean and decent in every Thing, that there is nothing but what is lustrous and dazling about them. It cannot be imagined but in a Degree above others these may have candid Hearts, and unspotted Minds,

Minds, under all these exterior Forms ; for these laudable distinguishing Ceremonies may facilitate to them a Habit and Practice of inward Purity, and their nice Care of or about the one, may dispose them to eminent Degrees of the other. The Consistency of all this, is a principal Vein running through most of the Parts of this small Essay : And you may see from it, and the Copies of Her Majesty's Court, very happy Matches more desiderated than discerned in some former Reigns, or in many other magnificent Courts at present in Europe. Here you see Sanctity and Majesty in the Queen's Person : Here you may behold Beauty and Chastity, Modesty and Stateliness among her Ladies : Here you find Piety and Policy among her Statesmen ; Wisdom and Loyalty among her Nobles ; Prudence and Publick-Spiritedness among her Parliaments, her grand Council ; great Parts and answerable Pains among her Clergy ; Courage and Conduct among her Generals, Valour and Gallantry among her Soldiers, which God is pleased to Crown with glori-

ous Successes. Here you meet with Ability and Integrity among her Judges; Industry and Fidelity, Affection and Dutifulness, among her People. O! how really happy are we, if we thought our selves so? But alas! we verify an old saying, *An Englishman cannot know when he is well, think or content himself with his State when it is so.* The Valour of the British Nation was never raised to so high a Pitch since *Henry V.* erected his Trophies in the Conquest of *France*, as now under Her Majesty's glorious Reign in the hopeful frequent progressive Successes of our *English* Hero; the Foresight and Providence of the Ministry never more conspicuous; the Grants and Subsidies never so ample; nor the Chearfulness of Heart, or Openness of Hand to pay them, ever more remarkable.

Duke of
Marlbo-
rough.

We have a Sovereign, in whom there is a Conjunction of such Excellencies; some of which would have made the Reigns of many Monarchs in other Parts of *Europe* more desirable, and their Removes more deplorable: She is an universal Blessing to the Christian World, to repair Breaches at Home, recover Ruins Abroad, and restore the Liberties of *Europe*. We have a discern-
ing,

ing, wise, and honest Ministry, an Evidence of God's endowing our Sovereign with an understanding Heart, and solid Judgment, to make so prudent a Choice.

O *Britain, Britain!* how Happy art thou, by the Favour of Heaven, under so pious and prudent a Sovereign, the Conduct of so wise a Ministry, the Courage of our Sol- diery, our Unity at Home, our Success A- broad? We are in a fairer Way of being and continuing in a flourishing Condition, than we have formerly been, or our envi- ous Neighbours about are now, or like to be hereafter ; we can subsist better without the rest of the World, than some of its Parts can without us. The Felicity of our Queen's Reign, the Opulency of her Subjects, the Valour of her Arms, has shaken the mighty Monarch of *France*, who has enlarged his Empire by unjust Incroachments, been a Scourge to his own People, a Terror to his Neighbours ; and now a Stop put to his Triumphs by the Blessing of God on our victorious Forces. O! what Felicity to be suc- cessful Abroad, and secure in an assured Peace and Tranquility at Home, while many about us are in common Confusions and hot Con- flagrations? Now

Rom. I. 20.

Now by the Parallel I have made betwixt the Higher and Lower Court, I have in some Conformity to what the Apostle says, made the invisible Things of the Celestial manifest by the Lustre of the Terrestrial : And I have shewed the happy Agreement betwixt Devotion and a Courtier's Vocation; and that the noble Retainers or Followers of the Court of either Sex, have no more of Softness or Sweetness of Address, no greater Characters of Courtesy or Civility, than they may have of real Innocency of Soul, and Blamelessness of Life : And no Wonder Streams which issue from a pure Fountain in a high Mountain, as the Transcript those about the Queen make of her religious Practices, upon the Account of their Nearness to it, be more Limpid, and run with more Force to fructify the lower Valleys in all Manner of good Productions.

The Court is a happy Standing-Place for viewing the heavenly Mansions, and when the Inhabitants of it do not fasten their Speculations or Affections on the external Pomp or Parade of all the brittle Glories obvious to their Eyes; but use them as Perspectives, through which they transmit the
one,

one, and Steps whereon they may raise the other to the Joys and Pleasures of Heaven. By so doing, they may convert the seducing Diversions of the Court unto select Occasions of spiritual Reflexions, their secular Offices unto sacred Functions : This is to make their Places of Trust Pledges and Passages to immortal Preferments, their good Behaviour in their several civil Stations, Preparatives for their more noble Ministrations in heavenly Places. It is happy, when what is so gratifying to our Senses become instructive to our Minds, and both are delighted at once : This is to make the Body minister to the Soul, our Senses Intelligencers of our Faith, Temporals Figures of Eternal, and Stairs for heavenly Ambition and generous Emulation after more lasting and satisfactory Honours. By this Kind of religious Chymistry, what are stumbling Blocks to others, and Weights to press them down, become Stales to erect our Minds and Hearts, Wings wherewith to escape the Corruptions of the most charming Part of the World, and fly to these sublime Habitations, where the joyful Solemnities of our everlasting Coronation shall make us forget and despise
all

Heb. 12.
22, 23.

all the splendid Vanities, fickle Pleasures, and flattering Glories of the most conspicuous earthly Condition ; when we are come to Mount Sion, and unto the City of the living God, the heavenly *Jerusalem*, and to an innumerable Company of Angels : To the general Assembly and Church of the First-born, to God the Judge of all, and to the Spirits of just Men made Perfect ; and to Jesus the Mediator of the new Covenant. To which God brings us all in his due Time, to joyn our Voices with that blessed Company in Hallelujahs to all Eternity. *Amen.*

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F I N I S.
